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BIOGRAPHY OF

Fāṭimah Zahrā صلوات الله عليها

BIOGRAPHY OF
FATIMAH ZAHRA 

BY:
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by
HADI HUSAYN SAYYID

MUHAMMAD IQBAL,

known as the philosopher-poet of the east, acknowledged as a scholar of great depth and vision by all the Muslims, has given his opinion about Bibi Fatimah Zahra in the light of the historical facts mentioned in the books of Islamic history. He says:

مریم از یک نسبت عیسی عزیز * از سه نسبت حضرت زهرا عزیز

Maryam, of one connection with Isa, is venerable;
(But) for three relationships Fatimah is revered, respected and glorified.

نور چشم رحمة للعالمین * آن امام اولین و آخرین
آنکه جان در تیکر گیتی دمید * روزگار تازه آئین آفرید

She is the light of the eyes (dearest darling daughter) of the “mercy unto the worlds”, the supreme leader of those who have gone by as well as of those who will come; (who) breathed life (meaning and substance) into the body (form) of the human society, brought into being an original and stimulating system of laws and principles for mankind.

بانوی آن تاجدار «هل اتی» * مرتضی مشکل گشا شیر خدا
پادشاه و کلبه نئی ایوان او * یک حسام و یک زره سامان او

She is the wife of he who wears the crown of (Surah) HAL ATA, the chosen, the (divine) solver of obscurities and difficulties, the fearless overpowering strength of Allah; supreme in authority but only a sword and a coat of mail adorned the closet of his “palace” (a house walled with mud and roofed with palm leaves);

مادر آن مرکز پرگار عشق * مادر آن کاروان سالار عشق
 آن یکی شمع شبستان حرم * حافظ جمعیت خیرالامم
 تانشیند آتش پیکار و کین * پشت پازد بر سرتاج و نگین
 وان دگر مولای ابرار جهان * قوت بازوی احرار جهان
 در نوای زندگی سوز از حسین * اهل حق حریت آموز از حسین
 سیرت فرزندها از امهات * جوهر صدق و صفا از امهات

She is the mother of the axis of the circle of love and devotion (of Allah), and the leader-in-chief of the caravan of lovers and devotees, the light which has kept the chambers of prayers and adoration illuminated and bright, the protector of the followers of the best of all religions, who crushed the crown and the seal under his feet so that the fire of discord and hatred should be put out forever; he is the master of the pious and the strength of those who fight against tyranny. Love and affection become the provision of the journey of life due to Husayn, the seekers of truth learn the meaning of freedom from Husayn. The integrity of character in the sons is the reflection of their mothers.

مزرع تسلیم را حاصل بتول * مادران را اسوه کامل بتول
 بھر محتاجی دلش آنگونه سوخت * با یهودی چادر خود را فروخت
 نوری و هم آتشی فرمانبرش * گم رضایش در رضای شوهرش
 آن ادب پرورده صبر و رضا * آسیا گردان و لب قرآن سرا
 گریه های او ز بالین بی نیاز * گوهر افشاندی بدامان نماز
 اشک او بر چید جبریل از زمین * همچو شبنم ریخت بر عرش برین

Butul is the harvest of the tillage of resignation (in the will

of Allah); Butul is a perfect model for the mothers. It was she who sold her mantle to a Jew to provide succour to a needy. The enlightened clear-headed as well as the fiery unknowing obey her, (because) she always strived to please her husband. She grew up in the lap of patience and resignation. Her hands turned the mill-stone while the verses of the Quran were on her lips. Her tears never made wet her pillow, they dropped on her prayer-mat like precious pearls. Jibrail used to collect those pearls and decorate the throne of Allah.

رشته آئین حق زنجیر پاست * پاس فرمان جناب مصطفی است
ورنه گرد تر بتس گردیدی * سجده ها بر خاک او پاشیدی

The laws of the true religion restrain me, and I have to take notice of the warning of the Holy Prophet, otherwise whenever I see her resting place I would prostrate myself in adoration before her.

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FOREWORD

To give a report on the life history of Bibi Fatimah Zahra (Salamullahi Alayha) is the one assignment that can rightly be said impossible.

It is beyond the power of words and imagination to describe, analyse or explain her deportment and dictum, in the true context and meaning of its execution and fulfilment, yet man is duty bound to make an attempt to commit her life account to writing, notwithstanding the inadequate insight and obscure awareness, available to mortal intellect.

Such several efforts have been made, and more will be undertaken, but no one can claim that one has done full justice to one's essay.

The "Self" of Bibi Fatimah Zahra (s.a.) is so sublime, foremost, and august that the grasp of human wisdom will never be able to grip the real purport of her role in the Divine scheme of things, in both the worlds.

We are no exception, but we hold fast to the clear-cut principle that whatever is contrary to the Holy Quran, and authentic words of the Holy Prophet (s.a.w.w.) and his Ahlul Bayt, must be rejected, whenever the "14 Infallibles" are referred to. Also any event or word attributed to them must conform to the general pattern of their character, made known to us through the Book of Allah. It is the only workable point of view open to all of us.

So we have tried, to the best of our ability, to keep to the track made clear by the Ahlul Bayt.

The Holy Prophet (s.a.w.w.), Mawla Ali (a.s.) and Bibi Fatimah Zahra (s.a.), in substance and essence, are so much integrated with each other that the life account of one cannot be written without making reference to, or drawing inference from, the events and actions, relating to the other.

In terms of time and space also they had shared much together.

To deal with their leading exclusive role in bringing about the “Islamic system”, and yet not lose the individual, poses no problem. For them the Religion of Allah was a way of life. Their day-to-day life was Islam. To study the individual is to understand the over-all attitude.

Life account of any of them is by no means a series of patched-together extracts. Linked to their hour to-hour behaviour is the philosophy of the ever-lasting Religion of Allah.

The thought and principles of Islam is the biography of the Ahlul Bayt. From cradle to grave and beyond there is nothing in their lives, not covered by the Divine laws.

The educated elite is inclined, it seems, mainly on the basis of the “theory of knowledge”, to reject or avoid “extraordinary phenomena” (Miracles in religious idiom), with

which the Ahlul Bayt, the chosen representatives of Allah, are very much associated.

Exposition of the theory of knowledge, from Greek thought to modern intellect, is not the subject matter of this book.

To sum up summarily the point of view in vogue, it is enough to say that it keeps aloof from any phenomenon, not explained scientifically [a belief that methods used in Studying natural sciences (knowledge ascertained by observation and experiment, tested and systematized under general principles) should be employed also in investigating all aspects of human behaviour and condition].

It is a sensible attitude.

Bertrand Russell, a true representative of the contemporary school of philosophy, says:

“Logical analysis confesses frankly that the human intellect is unable to find conclusive answers to many questions of profound importance to mankind, but it refuses to accept that there is some other way of knowing, by which we can discover truths hidden from science and the intellect. Many questions, formerly obscured by the fog of metaphysics, can now be answered with precision.

I do not say that we can here and now give definitive answers to all questions, but a method has been discovered by which, as in science, we can make successive approximations to the truth.”

Those who refuse to step out of line do confess that there are many phenomena which knowledge, at present, cannot explain, but is sure of finding the answers, in future, when the underlying laws (Will of Allah) are found out. So, till then a true seeker of truth may refrain from giving opinions, but cannot deny the existence of the (for-the-time-being-unexplainable) unusual.

What if the laws (Divine Will) operating behind every phenomenon, ordinary or extraordinary, were, indeed, known to some people?

The gate of the fort of Khybar, used to be closed and opened by a hundred strong men, was uprooted and thrown away like a speck of straw. Is it unexplainable today? Was “a man in the moon” credible to the know-how of nineteenth century?

Are you aware of the scientific possibility that a single man equipped with electronic power can move mountains?

The Holy Quran says that when Musa (a.s.) threw down his staff on the ground, it changed into a python and swallowed the ropes, the magicians of Egypt made to appear like snakes.

And when the people reprimanded Bibi Maryam (s.a.) for giving birth to a child without proper marriage, the one- day old child, Jesus Christ (a.s.), told them that he was a Prophet of Allah, and testified that his mother was a pious woman.

Where do these and like unto these events, described in the book of Allah, lead us to? To confusion? To disbelief? No. Certainly not! A little contemplation will set you on the right path.

“Miracle” or supernatural occurrence, a religious expression, is “extraordinary” for the scientific mind.

Extraordinary is not improbable.

Any phenomenon is extraordinary till the laws governing its nature are known to the systematized knowledge.

“Allah is able to do all things;
He does what He wills.”

We pray to the Almighty Allah to make our humble but sincere toil give, at least, a glimpse of the true “Self” of the one and only superior-most woman of all the worlds, for all times, to every faithful who reads this book.

* * * * *

BISMILLAHIR RAHMANIR RAHIM

BIRTH

On Friday, the 20th Jamadi-ul-Aakhir, eight years before Hijra, 615 A.D., Khadijah Kubra (s.a.), wife of Muhammad bin Abdullaah (s.a.w.w.), gave birth to Fatimah (s.a.), at Mecca.

It was the 5th year since her father, Muhammad (s.a.w.w.), the last Messenger of Allah, openly made known his divinely appointed prophetic mission to the world.

Khadijah Kubra (s.a.) began to sense the presence of a refreshing fragrance around her wherever she went. She asked her husband why it was so? The Holy Prophet (s.a.w.w.) told her that she was carrying Bibi Fatimah (s.a.) in her womb, and it was the perfume of the paradise she had brought with her, because the light (essence and spirit) of Bibi Fatimah (s.a.) had been created by Allah several thousand years before the Creation, along with his own, when there were no Angels, no heavens, no nothing. Abbas the uncle of the Holy Prophet (s.a.w.w.), held in high esteem by all Muslims as a most reliable reporter of traditions [events, conversation and circumstances concerning the Holy Prophet (s.a.w.w.)], said that one day he asked the Holy Prophet (s.a.w.w.) about the true perspective of his real self. The Holy Prophet (s.a.w.w.) replied:

[Here we must tell the readers the unanimous opinion of all Muslim historians and scholars that whatever the Holy Prophet (s.a.w.w.) said,

in public or private, was in strict compliance with the command of Allah. The words of the Prophet (s.a.w.w.) are the words of Allah. You must remember it whenever any conversation or action of the Holy Prophet (s.a.w.w.) is reported in this book).

“As soon as Allah willed to create our ‘essence and spirit’, He decreed two ‘words’, one after the other. The first ‘word’ created the light, the second created the soul. The light was joined with the soul to create me, Ali, Fatimah, Hasan and Husayn. We praised Him when there was no one to praise Him, we worshipped Him when there was no one to worship Him.”

(Mawla Ali (a.s.) explained that ‘word’ of Allah is not a spoken expression in the sense of sound but it is a Divine Will, a Decree).

It is said that to welcome the arrival of Bibi Fatimah (s.a.) in this world, the souls of Bibi Aasiyah and Bibi Maryam came down from the Heaven, and stood by Bibi Khadijah Kubra (s.a.) at the time of delivery. Thus Allah had gathered the “four purified and chosen women of all times”, in one place, the house of the dearest inmate friend of Allah, Muhammad (s.a.w.w.).

Prophet (s.a.w.w.) named her Fatimah and explained that she cuts off Hell for those who love her and her children, and keeps away the enemies from setting foot in the paradise.

Almost in the same year, before the birth of Bibi Fatimah (s.a.), Allah, to herald her arrival in this world, advised His Prophet to publicly announce the Message of Allah:

And warn your tribe of near relatives. (26:214)

This historic event is known as “Daawatil Zul-Asheerah”. The Holy Prophet (s.a.w.w.) asked Mawla Ali (a.s.) to invite the family of Abdul Muttalib at the house of Abu Talib. Mawla Ali (a.s.) complied with his instructions. Nearly 40 members of the family came. Dinner was served. They ate.

At the end the Holy Prophet (s.a.w.w.) stood up but before he could speak, Abu Lahab intervened and warned the gathering that Muhammad (s.a.w.w.) was planning to destroy their age-old religion — he admonished them not to listen to him, else his spell-binding oration would confound their minds. They dispersed.

The next day again Mawla Ali (a.s.) brought them together at his father’s house. After the meal the Holy Prophet (s.a.w.w.), like the previous day, stood up. Abu Lahab again tried to make mischief but at that time Abu Talib put his hands on his shoulders and forcibly made him sit and listen to what the Holy Prophet (s.a.w.w.) was saying.

The Holy Prophet (s.a.w.w.) said:

“O Kinsmen! By Allah, I and I alone can offer you the most precious of gifts, the good of this world and of the world to come. Allah has commanded me to call you to that which is the best, His worship.

I therefore call upon you to come forward and testify to

my prophethood. Who among you will support me and join me in my task, and be my brother, my lieutenant, my vicegerent and my successor?”

They sat in pin-drop silence.

No answer was returned. The silence of astonishment was at length broken by the courage of Mawla Ali (a.s.), son of Abu Talib, who was in the fourteenth year of his age.

“O Prophet of Allah (s.a.w.w.). I am the man. Whosoever rises against you, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly.”

Then the Messenger of Allah (s.a.w.w.) said:

“Verily Ali is my brother, my lieutenant my successor.

From this day it has been made obligatory upon everyone to obey the superior authority of Ali .”

FAMILY BACKGROUND

Arabia, mainly a barren desert, was a tribal society Bani Hasham, to which both her parents belonged, was the most distinguished clan among the tribes of Quraysh on account of the superiority of their scholars, warriors, admimstrators; and, above all, they were the direct descendents of Prophet Ibraheem (a.s.), who had built the House of Allah, the Kaaba, in Mecca, which became the principal city, an annual meeting place of all the heathen tribes, for performing ritual worship of 360 man-made gods (destroyed and thrown away, forever by the Holy Prophet

(s.a.w.w.), with the help of Mawla Ali ibni Abi Talib, after the conquest of Mecca), and also to exchange grains and consumer goods.

Mecca was the ancestral home of Bani Hasham. Religion of Prophet Ibraheem (a.s.) was the religion of Bani Hasham.

Abu Talib, the uncle of her father, a highly respected individual, who brought up the Holy Prophet (s.a.w.w.) and protected him in the early hostile turbulent years of his Divine Mission, was a man of letters, head of the family and the chief administrator of the Holy Kaaba.

Hamza, another uncle of her father, was a great warrior, whose sword, in fact, destroyed the enemies of Allah and His Prophet (s.a.w.w.), whenever they came, in hordes, to put an end to his Divine Mission.

Abbas, Jafar Tayyaar, Talib, Aqeel, and other members of the Bani Hasham, men and women, not only came into the fold of the true faith but also put their life and property at the disposal of her father.

(Abu Talib, Hamza, and Abbas were the brothers of the Holy Prophet (s.a.w.w.)'s father, Abdullah, son of Abdul Muttalib, the grandson of Hashim, the progenitor of the tribe of Bani Hasham. Abdullah died two months before the birth of the Holy Prophet (s.a.w.w.). Talib, Jafar, Aqeel and Ali were the sons of Abu Talib).

Aamina, her grandmother, died 6 years after the birth of the Holy Prophet (s.a.w.w.).

Her mother, Khadijah (s.a.), one of “the four chosen pious women for all times”, owner of a large fortune earned through commerce and trade, was the first woman to accept the religion of Allah.

Mawla Ali Ibni Abi Talib, the foremost Muslim, the greatest warrior, the wisest scholar, author of the “Nahjul Balaagha”, the masterpiece of knowledge and literature, only next to the Holy Quran, the first divinely elected infallible Imam, who married her when she grew up, was the lieutenant, vicegerent, successor and the dearest cousin of her father.

Muhammad (s.a.w.w.) was her father, the last Prophet, the proud inheritor of the Messengers of Allah, mercy unto the worlds, the lawgiver, the truthful, the trustworthy, the noblest and the highest among all creation from the beginning to the end, unto whom the word of Allah, the Holy Quran, was revealed, to guide mankind to the Right Path.

Islam was the religion of Banu Hasham.

CHILDHOOD

Bibi Fatimah (s.a.) opened her eyes in the cradle of bravery, piety, learning, love, refinement, extensive charitableness, truthfulness and Islam, the religion of Allah.

As soon as she stood up to walk around, talk, hear and see, she came to know that the people of Mecca, who were not only hardened in their unbelief by superstition and envy, but also had long been jealous of the pre-eminence of the family of Hasham, renounced all intercourse with the children of Hasham, neither to buy nor to sell, neither to marry nor to give in marriage but to persecute them with implacable hostility, till they should deliver the person of her father to the justice of their gods. The written decree was suspended in the Kaa'ba before the eyes of the people.

Abu Talib took her and her parents alongwith the members of Bani Hasham to take shelter in the cave known as "Sho-ib Abu Talib", away from the city of Mecca. The infidels besieged them, intercepted the supply of water and food. It was a defacto imprisonment. She was held in captivity at a tender age of 2 years — long before her daughter, Bibi Zaynab, and her grand-daughter, Bibi Sukkaynah, who also had been imprisoned by Yazeed bin Muwayyah, because of their fearless striving in the cause of Allah. Thus completely cut off from the city, they lived in the cave for 3 years, facing untold hardship, but never giving in. The tension was mounting. Astonished and frustrated the infidels were planning to attack, but one day they saw Abu Talib coming into the city. They ran to him expecting to hear that at last, broken in spirit, the Bani Hasham was abandoning the Holy Prophet (s.a.w.w.).

Abu Talib said,

“My truthful nephew tells me that the decree you had

suspended in Kaa'ba, has now been eaten away by white ants, leaving alone only one word, "Allah". If it is true, you must give up, otherwise I will bring him here."

The decree was brought and examined. They found the entire text of the document, except *Bi-Asmika Allaahumma*, eaten away by the white ants.

Reluctantly they agreed to cancel the boycott. The children of Hasham came back to their homes.

She witnessed the death of Abu Talib, the most effective and staunch supporter of her father, whose sound, strong, steady, constant and loyal commitment to Muhammad (s.a.w.w.) and his mission has been confirmed by the Almighty Allah in Sooratuz Zuhaa.

Did He not find you (O Muhammad) an orphan and protect (you)? (93:6)

She found her mother ailing and bed-ridden. She not only nursed her and took care of her at this tender age, but also had run the house by herself. At last her mother died, when she was 5 years old, nevertheless her character left a lasting impression on her mind and soul.

After the last rites of her mother, her father returned and told her that Allah had sent "Salaam" (peace and tranquility) to her. She said, "Verily Allah (Himself) is Salaam; Salaam comes forth from Him, and unto Him it returns."

YEARS OF GROWING UP

The Holy Prophet (s.a.w.w.), himself, took in his own hands, the education and up-bringing of Bibi Fatimah (s.a.).

He called her Zahra, bright and beautiful radiance.

When her father was not at home, she was looked after with tender care and love by Bibi Fatimah binti Asad [mother of Mawla Ali (a.s.)] and Umme Hanee [sister of Mawla Ali (a.s.)].

After the deaths of Abu Talib and her mother, conditions became worse. The enemies felt free to come out in the open. The Holy Prophet (s.a.w.w.) used to refer to this year as the “Year of Sorrow and Grief.”

She was in the middle of a series of extraordinary events. It was the time of test and trial.

Her father, in the darkest hours of heathen obscurity, at the risk of total destruction of his life, family and property, was fulfilling the Divine Mission of making known the Message of Allah, in the face of obstinate and ruthless opposition.

It was the time of total commitment.

Her father, assisted by his cousin, Mawla Ali Ibni Abi Talib (a.s.), together with a group of few dedicated friends and relatives, was making the breakthrough, slowly but surely, with the help of the Almighty Allah, although around them

was open hostility, intrigue, willful persecution, social boycott and psyche of indepth infidelity.

It was not the time of ease and comfort, nor peace. Whatever her mother left and her father had was availed to strive in the cause of Allah.

The was part and parcel of the Divine Movement.

Outside it was dark and dismal. People made fun, threw stones, hatched schemes.

More often than not her father came back badly hurt. She used to cleanse the bruises, apply medicine and dress the wounds.

At home she had the best company any individual ever had, the Prophet of Allah (s.a.w.w.).

She gave away food, clothes, cash and whatever she could lay her hands on, to the indigent and the unfortunate, who knocked at her door. No one ever went away from her house disappointed. Sometimes she went through hunger and want for days because of her extensive charitableness.

Soon she began to look after her father. She cooked, cleaned, swept, sewed and mended the clothes. To him she was a mother, a sister, a daughter, a friend.

He always came back to the comforting, loving and waiting

fold of her arms. He began to call her “Umami Abeehaa”, the mother of her father.

From among the several distinctions of Bibi Fatimah (s.a.), each singular and unique, this meaningful declaration certainly brings to home an extraordinary conclusion. It makes her the one and only woman, who, in essence and spirit, was the divinely elected originating source of all that which came out from the House of the Holy Prophet (s.a.w.w.).

Logical inference gives credibility to the fair conclusion that she was the mother (the creating agency and initiating inspiration) of the mission of prophethood.

The Holy Prophet (s.a.w.w.) went up to heaven on the invitation of the Almighty Allah. At *Sidratul Muntahaa*, the utmost limit of the Universe, Jibraa-eel left his company. From there he went further and stopped at *Qaaba Qawsayni aw adnaa*.

The Holy Quran clearly describes his journey as under:

Glory be to He Who carried His servant (Muhammad) by night from the Holy Mosque to the far distant Mosque the neighbourhood whereof We have blessed, that We might show him Our signs; verily He is the Hearer, the Seer. (17:1)

While he (Muhammad) was in the highest horizon, Then he drew nigh and became bending, Thus was he (at a distant of) two bows' length or even nearer. (53:7-9)

In the highest horizon he heard the Almighty Allah.

“I am the Lord of the Angels and Spirits. My Mercy dominates My Anger.”

Then he drew nearer and nearer to his Creator, a reference to the “Mia’raaj”, the nearest point of approach possible for any mortal.

The distant of *Qaaba Qawsayni aw adnaa* was the line of demarcation between the creation and the Creator, between the finite and the infinite.

It is said that on the night of “Mia’raaj” he was in the home of Ummi Haanee, sister of Mawla Ali (a.s.), where Bibi Fatimah Zahra (s.a.), at that time, was staying for a few days as the Holy Prophet (s.a.w.w.) always left her in the care of Mawla Ali (a.s.)’s mother, or sister, whenever he went outside Mecca. He had just returned from Yasrab which he was regularly visiting in those days to negotiate with the people of that city to make it his permanent abode, because of the intense hostility of the Quraysh in Mecca.

HIJRAT (MIGRATION)

Immediately after the deaths of Abu Talib (a.s.) and Bibi Khadijah Kubra (s.a.), Abu Sufyan, the chief of the branch of Ommiyah, succeeded to the principality of Mecca. A zealous votary of the idols, a mortal foe of the line of Hasham, he convened an assembly of the Quraysh and their allies.

All tribal heads held a conference on the instigation of Abu Sufyan and Abu Jahl. It was resolved that one man from every tribe should go together to the Prophet (s.a.w.w.)'s house in the darkness of the night and kill him, to divide the guilt, so as to baffle the vengeance of the Bani Hasham.

(Seek refuge in the Lord) From the evil of the darkness when it is intense, (113:3)

In their stupidity of ignorance they forgot that "Allah is Seeing, Hearing", and His Hand [Mawla Ali (a.s.)] was alive who, in his earliest days, committed himself to save Muhammad (s.a.w.w.) at all costs.

Immediately after sunset the Holy Prophet (s.a.w.w.) left Mecca. Bibi Fatimah (s.a.) was in the house with a few female relatives. Mawla Ali (a.s.) reposed on the bed, covered with the green vestment of her father.

Awake she suffered the agony of intense involvement. Although her father had left Mecca but the quest was on.

Was he safe? Would they kill Ali?

The night crept cunningly. She prayed, prayed and prayed.

In the small hours of the night they broke in. Mawla Ali (a.s.) sat up in the bed. Naked swords in their hands, they looked through his calm and steady expression of resolute courage. They stepped out one by one.

Her eyes moved up in the direction of the heavens to thank Allah.

She looked at the first daybreak of Hijra.

The Holy Prophet (s.a.w.w.) made camp at Quba, near Medina. He sent instructions to Mawla Ali (a.s.) to discharge commitments, return goods etcetra held in trust, on his behalf, and bring Bibi Fatimah (s.a.), and the other ladies of Bani Hasham with him.

Mawla Ali (a.s.). after settling all matters concerning the Holy Prophet (s.a.w.w.) in Mecca, began his journey towards Quba, with Bibi Fatimah Zahra (s.a.), Bibi Fatimah bintil Asad, Bibi Fatimah bintil Hamza and Bibi Fatimah bintil Zubayr.

A bunch of eight cavalry men followed the caravan.

At Zajnaan he saw them coming. He asked the ladies to get down; and made them stand together behind the ring of camels.

He unsheathed his sword and went forward to the group of horsemen. Harab, son of Umayyah shouted:

“Ali! In vain you tried to get away from our wrath. Come back to Mecca. You are now cornered.”

As soon as he, with his soldiers, advanced towards the women, Mawla Ali (a.s.) attacked Harab and broke his

sword into two pieces. Then he turned to the soldiers. They ran away.

She witnessed the first fight carried on in the cause of Allah.

They spent the night at Zajnaan. A few Muslims from Mecca came and joined them. They did not sleep. They prayed, praised and glorified Allah, throughout the night, during the journey, till they reached Quba.

The event was narrated to the Holy Prophet (s.a.w.w.).

He recited the following verse, revealed to him on this occasion:

And their Lord has heard them (and He says): Verily I suffer (allow) not the work of any worker, male or female, to be lost. You are one from another (of the same family). So those who left their homes, or are forced to leave therefrom and suffered harm in My cause, and fought and were slain, verily I shall remit their iniquities, and verily I shall bring them into Gardens underneath which rivers flow—a reward from Allah. And with Allah is the best of rewards. (3:195)

And he also recited the undernoted verse.

And among men is he who puts his self (life) at stake, seeking the pleasure of Allah; and verily Allah loves His faithful servants. (2:207)

Thereafter they went into the city of Yasrab.

LIFE IN MEDINA

As soon as the group of faithfuls, led by her father, set foot in Medina, known under the name of Yasrab before the arrival of the Holy Prophet (s.a.w.w.), a great crowd of people gathered around to welcome the Messenger of Allah (s.a.w.w.). Everyone of them was keen to host the family of the Prophet. Not wanting to show favours to one and disappoint the others, he set his camel loose, announcing that wherever the camel would stop, as directed by the Divine Will, he would dwell there. The camel reached the precinct of Bani Najjar, and stood still at the spot which is now the gate of “Masjidun Nabawwee” (the Prophet’s Mosque). The nearest house was of Abu Ayyub Ansari. The Holy Prophet (s.a.w.w.) with his daughter, Bibi Fatimah Zahra (s.a.), stayed at his house temporarily.

Very soon, the land, at which the camel had made a halt, was purchased. The Mosque of the Prophet was built. The Holy Prophet (s.a.w.w.) and Bibi Fatimah Zahra (s.a.) moved over to an apartment, made of unbaked bricks and palm tree leaves, alongside the boundry wall of the mosque.

Like Mecca, the paraphernalia at home was the same in Medina — the minimum necessary household goods.

There was peace and harmony in the city of Yasrab. Her father was the prime source of Divine Guidance, the eternal agency through which the Divine Sovereignty was put in operation, an ultimate model for mankind. He sat

among people, in the mosque, most of the time, to preach the religion of Allah, to explain and interpret the commandments, to expose religious issues, to create friendship and harmony among the Muslims.

Beyond, the infidels of Mecca, under the leadership of Abu Sufyan, in league with other heathen tribes of Arabia, were gathering men and material to carry on regular wars against the Holy Prophet.

One day in the middle of the night she heard a desperate cry of distress outside her house. She came to the door and found a very young girl weeping in hiccups. Her old mother had died. She was a very poor Muslim woman. She was her only daughter and did not know what to do. Bibi Fatimah (s.a.) went to her home with a few faithful women. She herself performed the obligatory duties required for burying dead bodies and also taught the other women how to perform them.

TASBIH FATIMAH ZAHRA

The Holy Prophet (s.a.w.w.) used to pray so much that at last the Almighty Allah revealed the following verses for him:

O you wrapped up in your raiment! Rise in the night to pray but a little! Half of it or curtail a little thereof! (73:1-3)

And she was his daughter. She prayed as much as her father. Whoever came into the house found her on the prayer mat, whatever the hour was.

One day the Holy Prophet came and saw that his dearest daughter was reciting the name of Allah. After the prayer she went into his arms. He kissed and told her that Allah had sent His blessings to her for He is very much pleased with her prayers. For her sake He had revealed a certain method of His praise which would be known after her name, forever. Then he asked her to recite at the end of every obligatory Namaz:

| | | | |
|---------------------------|-------------------------|--------------------------------|----------|
| اللَّهُ أَكْبَرُ | ALLAHU AKBAR | Allah is Great. | 34 times |
| أَحْمَدُ لِلَّهِ | AL-H'AMDULI LLAAH | (All) praise be to Allah. | 33 times |
| سُبْحَانَ اللَّهِ | SUBH'AANALLAAH | Glory be to Allah. | 33 times |
| لَا إِلَهَ إِلَّا اللَّهُ | LAA ILAAHA ILLALLAAH | There is no god save Allah. | Once |

and also before going to sleep.

So she recited this *Tasbih* (praise of Allah) at the end of each Namaz, and every night, for the rest of her life.

This *Tasbih* (praise of Allah) is known as *Tasbih* of Bibi Fatimah Zahra (s.a.).

In 623 A.D. Abu Sufyan marched towards Medina with an army of 900 men, 700 camels and 100 horses.

Her father, Hamza and Mawla Ali (a.s.), along with 313 Muslims went out to meet them at the Valley of Badr, nearly 20 miles from Medina.

The agony of waiting for the safe return of her father and kinsmen, like earlier days, lived on in her mind and heart, day in and day out.

Hamza and Mawla Ali (a.s.) killed many infidels in single combats as well as in the general encounter.

Her father won the battle.

MARRIAGE

She was nine in the 2nd year of Hijra.

Fasting during the month of Ramazaan was made obligatory in this year.

Almost every notable, among the Ansars and the Muhajareen, called upon her father to sound out his intention. To one and all he gave one reply that Allah would make the choice of her spouse.

She was the only daughter of the last Messenger of Allah (s.a.w.w.).

In her looks, stance, diction and air she was a true reflection of the Holy Prophet (s.a.w.w.). Her character formation, faithfully, in letter and spirit, took after the life style of her father.

From the very beginning she talked the language of the Holy Quran and knew, inside out, the philosophy and laws

of the religion of Allah. Her command over the meaning and imagery of the “words” of Allah demonstrated in full force whenever she spoke in private or in public.

She grew up in a home where, authoritatively, the verses of the Holy Book were recited, quoted and discussed; its substance and application defined and exposed.

She grew up in a home where jurisprudence and methods of worship of Allah took its roots.

She grew up in a home which became an institution, a model, a lighthouse for the followers of Islam, year after year, decade after decade, century after century.

About her, the last Prophet of Allah (s.a.w.w.) openly declared to the whole world, in clear words, that he and she were one person, body and soul, in substance and purpose. He went on to add:

“Whoso do honor to her, has done honor to me, whoso annoys her, has annoyed me, whoso torments her has tormented me, whoso loves her, has loved me.”

In the middle of friends and foes, he mentioned her merits and pointed out her status, not only like a loving father, but also to fulfill an essential duty commanded by Allah to make known her singular and unique position in the Divine Scheme of things that were to follow.

The Holy Prophet (s.a.w.w.) always stood up to show respect

and welcome her, whenever she came in, made her sit in his seat, embraced her, and kissed her.

So, who else save Allah could take the issue of her marriage in hand?

The last person to make a request was Mawla Ali (s.a.w.w.).

“Yes”, was the message, Jibraa-eel brought to the Holy Prophet (s.a.w.w.), from the Lord of the Worlds, the Almighty, the All-Wise.

The Holy Prophet (s.a.w.w.) told Mawla Ali (a.s.),

“Verily Allah gave you my daughter in heaven before I give her to you in this world.”

And he informed the rejected suitors,

“Had there not been Ali, none would have come up to the measure required for marrying my daughter.”

In another version it is reported that the assembly of suitors was advised by the Holy Prophet (s.a.w.w.) to look out for a distinct shimmering star in the sky, which would be used by Allah as a sign to point out His choice.

The night came. The whole city was awake. There was great anxiety among the Arab nobles. What a prize and what an honour! It was human to wish to be the winner and the chosen one. When darkness fell it was as if the whole town had come alight — for each house was illuminated

with the brightest of lights available, so that the star could find its way to their home. Carpets were laid out and the houses decorated, as each one felt certain that he would be the choice of Allah.

No one slept that night as all eyes turned towards the heavens — but, when the bright star slowly but surely came down to earth, towards the city of Medina, in the direction of the Mosque, it saw not these earthly illuminations, nor was it attracted by the tempting dazzle. It was seeking a light — a noor which in return would add to its glory. It spotted a house, almost in darkness — its owner on his prayer-mat engrossed in the worship of his Divine Creator. The Heavenly light recognised a far superior heavenly light and bowed down to pay its respects. Amidst the rejoicing of the Angels, the star circled three times round the house of Mawla Ali (a.s.) and departed, gloryfying in its good fortune.

The next morning all the companions were invited to attend the marriage ceremony.

The Holy Prophet (s.a.w.w.) pronounced the following sermon:

“Praise is (only) for Allah, the Praiseworthy, on account of His bounties; the Master, because of His over-swaying power; the Absolute Sovereign, due to His authority.

People stand in awe of His punishment. His countless bounties make men go humbly near to Him.

He has made the heavens and the earth steady and stable, has brought about the creation, issued commandments, blessed them with His religion, — and distinguished mankind — by electing Muhammad, from among them, as His Messenger.

He issued commands for *Nikkah* (Marriage), an obligatory medium to establish relationship of man and wife, between male and female.

So by His will destiny is decreed. Each decree carries its measure. Each measure has a definite appointed time. Each term occupies a position in the Book. He deals with it as He wills. He has the *Umrnul Kitab* (the Mother Book).

Thereupon He has commanded me to join Ali and Fatimah as man and wife, at a dowry of 400 pieces (*misqaal*) of silver.

Ali! Do you agree?”

Mawla Ali (a.s.) said,

“Yes, Messenger of Allah (s.a.w.w.). I do.”

Mawla Ali (a.s.) went into sajdah and thanked Allah.

In reply Mawla Ali (a.s.) said the following words:

“Praise is (only) for Allah. Close at hand to him, who glorifies Him, quickly comes to help him who calls out

for Him, makes promise to give recompense to him who dares not disobey Him, and scares the transgressor stiff with the fear of hell. We praise Him on account of His bounties.

This praise is from him who knows He is his Creator, his Nourisher, his Annihilator, his Resurrector, his Taskmaster.

We pray for His support. We seek His guidance. We accept His religion. He is sufficient for us.

We bear witness that there is no god save He. He shares with no one. He hears our testimony. He is pleased with our evidence.

We testify that Muhammad (s.a.w.w.), His servant, is His Messenger.

We pray for Allah's blessings on him, blessings that are worthy of his status, blessings that put Him on the highest station, and give Him preference over all others.

This Messenger of Allah (s.a.w.w.) has given his daughter to me in matrimony. So please ask her consent and kindly give witness.”

The Holy Prophet (s.a.w.w.) said.

“She agrees. I agree. My Allah agrees. You are my dearest son-in-law and my supporter. Sufficient for you

is my friendship which is the will of Allah. O My Allah, bless both of them, glorify their children, and give them the keys of Thy beneficence, Thy treasures of wisdom and Thy genius, and make them a source of blessing and peace to my *Ummat*".

The sacred marriage was solemnized on the 1st of Zilhajj 2 A.H.

After nearly a month the farewell ceremony took place.

On that occasion her father hosted a feast for the people of Medina.

After the dinner the bridal procession began to move. Bibi Fatimah (s.a.) was sitting on the back of her father's camel. Salman held the reins. The Holy Prophet (s.a.w.w.) and the male members of Bani Hasham, unsheathed swords in their hands, were walking behind. The wives of the Holy Prophet (s.a.w.w.) were marching ahead, reciting poems in praise of Bibi Fatimah Zahra (s.a.), the female section of Bani Hasham was around the bride.

And a million Angels accompanied the train of men and women.

The cavalcade, passing through the streets of the city, reached the destination, which was, in fact, next door to the Holy Prophet (s.a.w.w.)'s house, having one common dividing wall, in the compound of the Mosque, a door connecting both houses.

The Holy Prophet (s.a.w.w.) went into Mawla Ali (a.s.)'s house, looked around and said:

“O Allah! Be merciful to those who have earthen-ware as their most useful utensils.”

And before leaving the house he said.

“O Allah! These two are my dearest darlings, among Thy creation. So Thou too love them as much as I do. Branch out their children. Protect them.”

He stepped out, and in a voice, audible to the people waiting outside, said:

“Allah will keep you and your children pure and infallible. I make peace with him who brings himself into your camp. I curse him who tries to sneer at you.”

In the year of her marriage Allah changed the direction of Qibla. He commanded the Holy Prophet (s.a.w.w.) to face and prostrate towards the Holy Kaa'bah, instead of Baitul Muqaddas, Jerusalem.

LIFE AFTER MARRIAGE

From the house of Mustafa (s.a.w.w.), Bibi Fatimah Zahra (s.a.) moved over to the house of Murtaza (a.s.).

In the morning a needy woman knocked at her door. Bibi Fatimah (s.a.) did not find any useful thing that would fetch an amount sufficient to satisfy her wants. So she gave away her bridal garment.

Similarity in the quantity and quality of living conditions was obvious. More, infact, all emphasis was on knowledge, learning, piety, prayers, charity, hospitality, compassion; and generosity. Less, infact, no concern at all for material possessions.

Bibi Fatimah bintul Asad, who brought up her father and also looked after her, was putting up with her son, Mawla Ali (a.s.).

In the beginning the Holy Prophet (s.a.w.w.) and Mawla Ali (a.s.) alone built their houses alongside the wall of the Mosque, but the companions, who came from Mecca, also began to construct their houses alongside the other walls. All the houses were made in such a way that their doors opened in the courtyard of the Mosque. It was turned into a regular passage.

Tirmizee and Nissaai mention in their *Sahih*, and it is also mentioned in *Mustadrak* of Hakim that the Holy Prophet (s.a.w.w.), in compliance with the command of Allah, asked all the companions to shut their doors, opening into the Mosque permanently and not to even enter the Mosque; go out and come in, through these doors. The one and only exception was the door of Mawla Ali (a.s.)'s house, in addition to his own.

So all doors were closed save the doors of the house of Bibi Fatimah (s.a.) and her father.

In addition to the household work, bringing water from the well, cooking, washing utensils and clothes, grinding the flour, mending and sweeping, she prayed and worshipped Allah as much as her father or husband did.

She had only one domestic helper, Fizza, who was as dear to her as her own sister. A just arrangement was agreed to between them. One day Bibi Fatimah Zahra (s.a.) attended to the household duties, the next day Fizza did the work.

She was an equal match to her husband, in thought and expression, in learning and wisdom. Women from everywhere came to her to listen to the message of Islam, to learn the language and the art of expression, to understand the meaning and purpose of creation.

The tales of her hospitality, piety and wisdom were told by the faithful women, in every home, around their kitchen fire.

Her titles, word-for-word equal in measure and extend to her inherent qualities, all pronounced by her father, are bywords on the lips of all Muslims till today, and will remain upto eternity.

A few well-known titles are given below:

| | |
|----------|---|
| Butool | Free from normal and natural uncleanliness. |
| Taahirah | Pure and holy. |

| | |
|-------------------|--|
| Sayyidah | Superior-most chief of all the women, from the beginning to end. |
| Uzraa | Free from sensuous passions. |
| Zahra | Bright and beautiful. |
| Sideeqah Kubraa | The most truthful. |
| Aabidah | Ever-praying. |
| Khaatoon-i-Jannat | The first lady of paradise. |
| Zakiyyah | The wise. |
| Ummul Aimmah | Mother of the Imams. |
| Ummul Abeehaa | Mother of her father. |
| Raziyyah | Who surrenders to the will of Allah. |
| Quratul Ayn | Apple of her father's eyes. |
| Khayrun-nissa | The good incarnate. |

Whenever the Holy Prophet had to go outside Medina she was the last person he used to visit, and the first on his return.

It was his daily routine to see her face in the morning, and kiss her at the time of going to sleep.

The other notable companions who came to visit her home were Salman, Abu Zar, Miqdaad, Maysam, and Ammar Yasir, along with their womenfolk; and, of course, for Hamza, Aqeel, Jafar Tayyaar and other children of Bani Hasham, her home was their aim and purpose. It was their second home.

Salman served the house of Bibi Fatimah (s.a.) so much that his dedication and love had been rightly rewarded by the Messenger of Allah (s.a.w.w.) by declaring him “a member of the family of Muhammad”, a distinction no companion ever achieved.

Salman had authoritative command over eleven languages. It is quite obvious that a man of his class could go to no one but to the originating source of all knowledge, the house of Mawla Ali (a.s.) and Bibi Fatimah (s.a.).

Abu Zar, the scholar orator, who, in the days of the three caliphs went to every part of Arabia, to tell the people the true message of Islam, the merits of Mawla Ali (a.s.) and Bibi Fatimah (s.a.) and their children, about whom the Holy Prophet (s.a.w.w.) said, “Abu Zar always tells the truth, nothing but the truth”, was a humble understudy at the doorsteps of the house of Mawla Ali (a.s.) and Bibi Fatimah (s.a.).

In the same year, one day her father came and told her that Abu Sufyan, to avenge the defeat at Badr, had mobilised an army of 3000 mounted warriors and is heading towards Medina, planning to attack.

Mawla Ali (a.s.) went with him. It was the battle of Ohad. In this battle, the famous sword “Zulfiqar”, which was sent through Jibrael by the Almighty Allah, was given to Mawla Ali (a.s.) by the Holy Prophet (s.a.w.w.).

It is said that Bibi Fatimah (s.a.) also accompanied her father and husband in this battle.

There were 700 foot-soldiers and 20 horsemen with the Holy Prophet (s.a.w.w.) but all the single combats were fought by Mawla Ali (a.s.) and Hamza.

Seeing that his best warriors were being killed in single combat, Abu Sufyan ordered a general attack. Mawla Ali (a.s.) and Hamza began to kill the infidels in the crowded battle, so much so that they put to sword ten standard-bearers, one after another.

But alas! Hamza was killed by a lancer who sat in ambush. It was a great loss. A loving staunch supporter of her father, a warrior of highest calibre, whose single glimpse, nothing more, created terror in the hearts of the enemies, was no more among them.

On his death, Mawla Ali (a.s.), for the first time recited:

INNA LILLAAHI WA INNA ILAYHI RAJI-O'ON

which after that became a Divine Command, through the Holy Quran.

Hind, the wife of Abu Sufyan, mother of Muawiyah, grandmother of Yazid, sat over the body of Hamza, cut his ribs, took out his liver and ate it. She was the true representative of the then Arabian culture and customs, to which Bani Umayyah and their followers faithfully adhered to, even after embracing Islam, after the conquest

of Mecca, finding no other alternative but to jump into the success-wagon and wait for the proper time to usurp the power, which they did.

There Bibi Fatimah (s.a.) saw the woman whose children and followers became the ace enemies of her children, after the death of her father. The intense hostility among the followers of the school of Bani Umayyah and the followers of the house of Muhammad (s.a.w.w.) is still visible throughout the world.

Two women were present in that symbolic hour, representatives of two directly opposite schools of thought, two camps which confront each other throughout the history of human society.

Then Mawla Ali (a.s.) doubled his efforts. The infidels started running in panic, but the character trend of heathen days misled the Muslims (stationed at a key post to counter surprise enemy attack) to leave their post and join their colleagues, in looting the booty.

The runaway enemy soldiers gathered together, saw the opportunity and attacked again. Then the Muslims began to run in panic because the false news of the Prophet (s.a.w.w.)'s death was spread by the enemies. It is recorded in history that even the well-known companions deserted and ran away.

Hearing the news Mawla Ali (a.s.) immediately came

back and found the Holy Prophet (s.a.w.w.) in a ditch, wounded and unguarded. He took him out. Bibi Fatimah Zahra (s.a.) washed his wounds and wiped out the blood, in the meantime, Mawla Ali (a.s.) collected a dozen men who did not desert, and forced the enemy to retreat.

Jibraa-eel brought Allah's words of appreciation for Mawla Ali (a.s.)'s efforts in this battle.

“There is no sword but Zulfiqaar and there is no warrior save Ali.”

She came to know who were her father's true supporters and who were the opportunists, the hypocrites, about whom a full chapter “Munafiqoon” is found in the Holy Quran.

Immediately after the return to Medina the Holy Prophet (s.a.w.w.) asked the Muslims to mourn and weep one full day over the death of his uncle, Hamza.

AALI MUHAMMAD

In the 3rd year of Hijra she gave birth to a son.

The Holy Prophet (s.a.w.w.) took him in his arms, recited “Azaan” in the right ear and “Iqamat” in his left ear, kissed him, and named him Hasan, explaining that in literal meaning Hasan was similar to Shabbar, the son of Prophet Haroon (a.s.). So Imam Hasan is also known as Shabbar.

Bibi Fatimah bintul Asad, mother of Mawla Ali (a.s.), who also fulfilled the duties of a loving mother for the

Holy Prophet and Bibi Fatimah Zahra (s.a.), died at the end of this year. Bibi Fatimah Zahra (s.a.) performed the obligatory functions on her dead body, washed her with water and put on the coffin.

In the 4th year of Hijra she gave birth to the second son.

The Holy Prophet (s.a.w.w.) took him in his arms, recited “Azaan” in his right ear and “Iqamat” in his left ear, and named him Husayn, explaining that in literal meaning Husayn was similar to Shabbeer, the name of the second son of Prophet Haroon (a.s.). So Imam Husayn is also known as Shabbeer.

In giving names to the two sons of Bibi Fatimah Zahra (s.a.), the Holy Prophet (s.a.w.w.) complied with the instructions received from the All-Wise Lord of the worlds.

The Holy Prophet (s.a.w.w.) had no son.

In fact, Bibi Fatimah Zahra (s.a.) was the sole surviving child of her parents. She had no brother or sister, although her father married many women, after Bibi Khadijah Kubra (s.a.) who had died 5 years after the birth of Bibi Fatimah Zahra (s.a.).

It was a Divine Arrangement.

If he had not married, it would never have been known to the world that Allah elected Bibi Fatimah Zahra (s.a.) to be the mother of his posterity.

He married several women, widows and divorcees, of proven fertility, except Ayesha.

None could give him a child, male or female, although they brought with them their children from ex-husbands, who were adequately taken care of at the Holy Prophet (s.a.w.w.)'s home.

The hypocrites and the infidels were happy. They began to call him "Abtar" (deprived of posterity).

Allah revealed to His Messenger that Hasan (a.s.) and Husayn (a.s.) were his sons.

The Holy Prophet (s.a.w.w.) announced that the two sons of Bibi Fatimah Zahra (s.a.) were his sons.

They laughed, paid no heed to the Prophet (s.a.w.w.)'s declaration.

Then Allah revealed the following verses.

Verily, We have given you (O Muhammad) the "Kawthar" (abundance), So pray unto Thy Lord, and offer sacrifice. Verily, it is the insulter (and not you) who is cut off from posterity. (108:1-3)

And to make, love of Prophet (s.a.w.w.)'s children, obligatory upon the Muslims the verse 23 of Ash-Shooraa was revealed.

Say (O Muhammad): "I ask of you no fee (recompense)

therefor (preaching Islam to you) except love for (my) kinfolk.

Recitation of *Salawaat* (Durood) had been made compulsory in every Namaz, so much so that forgetful or willful omission renders the Namaz invalid.

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| اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ | ALLAAHUMMA | O Allah, send |
| | S'ALLI A'LAA | blessings on |
| | MUHAMMADIN'W | Muhammad |
| | WA AALI | and on his |
| | MUHAMMAD. | descendents. |

Not only Imam Hasan (a.s.) and Imam Husayn (a.s.), but each Imam upto the ninth generation [Imam Sahibaz Zamaan (a.s.)] in the line of Imam Husayn (a.s.), has been referred to as “Ibni Rasoolullaah” (son of the Messenger of Allah) by all the Muslim historians and scholars, no matter which school of thought they belong to.

The House of Bibi Fatimah Zahra (s.a.) was made known as “Ahlul Bayt” (the people of the House).

The Holy Prophet (s.a.w.w.) himself, Mawla Ali (a.s.), Bibi Fatimah (s.a.), and her children, and the children of their children are “Ahlul Bayt.”

Muhammad (s.a.w.w.), Mawla Ali (a.s.), Bibi Fatimah Zahra (s.a.), and Aali Muhammad, the children of Bibi Fatimah Zahra (s.a.), the Imams, were a close-knit nucleus, true reflection of each other, in their own right ultimate ideals, and Divinely chosen Guides. History bears

witness that no one, from among them, in word or deed, had ever surrendered or given up the true principles or philosophy of the religion of Allah, to make a compromise, either to conquer vast lands or to win temporal authority on the dubious pretext of keeping the Ummat united. We find no Miciavellian prince among them. They did not have to take cover behind the frail curtain of “Error of Judgement” (*Khataa-i-Ijtihadi*), (a phrase coined by those who took reins of temporal power in their hands), because Ahlul Bayt knew everything, not only the knowledge of senses and contemplation but the Divine wisdom, Allah had bestowed upon them.

And We have confined everything into a Manifesting Imam. (36:12)

Or do envy the people for what Allah has given them of His Grace? But indeed We have given to Ibraheem’s children the Book and the wisdom, and we have given them a great kingdom. (4:54)

It is absolute wisdom which is absolute Good. According to Plato, who further goes on to add, in Republic, that Guides who have absolute Wisdom can alone be the rulers. It is a fact that those who know not or know a little commit errors. Where there is absolute wisdom there is no room for error, sin in the language of religion.

In this sense, among others, we rightly hold “Ahlul Bayt” infallible.

Says Allah in the Holy Quran:

What! Can those who know be equal to those who know not? (39.9)

And there are no two opinions as far as who had the knowledge?

The Holy Prophet (s.a.w.w.) said:

“Verily the Holy Quran has been revealed (condensed) in Seven letters, of which, there is no letter which has not an evident and a latent meaning; and verily Ali Ibni Abi Talib knows the evident as well as the latent.”
(Bukhaari—Sayooti)

Said the Holy Prophet (s.a.w.w.):

“My family amongst you are like Noah’s Arch. He who sails on it will be safe, but he who holds back will perish.”

Before leaving this world the Messenger of Allah (s.a.w.w.) emphatically announced in the middle of all companions:

“I leave behind, amid you, two weighty (indispensable) things, the Book of Allah and my Ahlul Bayt. Should you be attached to these two, never, never shall you go astray, after me, for verily these two will never be separated from each other, till they meet me at the spring of Kawthar.”
(Tafsirul Kabeer—Durri Manthur)

Now to find out the inter-relationship of Ahlul Bayt, among themselves, in terms with which we, ordinary men and women, are accustomed to, is an exercise in futility. Their

intellectual and emotional togetherness, in the back-ground of total commitment to Islam, put them into a domain of harmony, unknown to mankind, in actual history or mythology. It is because of this reason Allah has commanded Muslims to love Aali Muhammad so that the ideal pattern may inspire them to take their family life after the family of Bibi Fatimah Zahra (s.a.), a perfect example of which was shown to us all in Karbala.

There her son, Imam Husayn (a.s.), had friends, his own, his father's, his brother's, and grandfather's. There were uncles, cousins, nephews, step-brothers with their kith and kin, his own wives and children, all living in harmony and peace, not ever seen before or after, a symbolic illustration for all times.

It was not an isolated and independent behaviour. What Imam Husayn (a.s.) and his family and friends made known to the world through their attitude towards each other, was the end product made and fashioned in the school of Bibi Fatimah Zahra (s.a.). Now who is there to ask the question as to how Mawla Ali (a.s.) and Bibi Fatimah Zahra (s.a.) lived together?

We come across many stories pointing out to the economic conditions prevailing in the house of Mawla Ali (a.s.) and Bibi Fatimah Zahra (s.a.). The extensive charitable-ness of Bibi Fatimah Zahra (s.a.) is beyond any doubt. Generosity took the form of an institution in her hands. She gave away whatever she had or she could lay her hands on to

the less fortunate faithfuls and whoso knocked on her door. She had what Mawla Ali (a.s.) brought in. And Mawla Ali (a.s.) brought home the best, in quality and quantity. His authentic attested will, pertaining to the distribution of his inheritance, bears witness to the fact that he put forth every lawful effort to provide sufficient means of livelihood to his family. It was quite another thing that they did not avail the fruit of labour to live a selfish and self-indulgent life. They could not. They had everything but used it to cater other people's needs before thinking of their own. We also know that her mother, Bibi Khadijah Kubra, was one of the richest trading women of Arabia. Her fortune also found the right channel, the homes where it was needed most. It was she who distributed it on behalf of her father because it was the house of him who was "Mercy unto the worlds", and his daughter and her children were the inheritors of the "Mercy unto the worlds".

From their house comes out everything, material and spiritual, like an ever-flowing river of generosity, which overfills every land, which does not dry out at any time.

It is a fact that she worked at home with her own hands in co-operation with her domestic assistant, Fizza.

Qambar and Abu Saeed, the two willing employees of Mawla Ali (a.s.) were available for outside work. Qambar, Abu Saeed and Fizza are on record that they could never do as much as Mawla Ali (a.s.) and Bibi Fatimah (s.a.) did, as far as division of labour was concerned, at home or at the fields where Mawla Ali worked to grow grains, fruits and

dates; dug wells, and raised cattle, to lay the foundation of the dignity of labour.

Bibi Fatimah Zahra (s.a.), Mawla Ali (a.s.) and their children put on ordinary clothes made of coarse cotton, and used plain Yameni blankets in winters. They sat and slept over date-tree leaves mats, spread over soft earth.

Bread and soup were the daily meals for the family. More often than not members of Bani Hasham, and close friends, Salman, Abu Zar, with their families, ate at the “dinning mat” of Bibi Fatimah Zahra (s.a.). Most of the time her father willingly took food at her house. Abu Saeed, Qambar and Fizza ate the same food alongwith everyone. Grapes, resin, dates, meat, cheese and other milk products were also available for the guests.

The needy or the wayfarer, passing by, or making a request, got whatever was there for everyone, and as much as he wanted. Yes many a times it happened that all the food was given away, leaving nothing for the family. It is also true that not only food but everything in the house, in cash and kind, was passed over to the supplicant, standing at her door.

The hospitality and generosity of the House of Bibi Fatimah Zahra (s.a.) was a byword among the dwellers of Medina.

SOME IMPORTANT EVENTS

In the 5th year of Hijra, the Battle of the Ditch (Khandaq) took place.

The Jews of exiled Bani Nazeer alongwith the Jews of Khaybar formed an unholy alliance with the infidels of Mecca. Abu Sufyan in command of nearly 12,000 soldiers encircled Medina from all sides. On the suggestion of Salman, a ditch was dug around the city in six days. It was a new method of defence so far unknown to the Arabs.

As the enemy army was stationed at the outskirts of Medina, Bibi Fatimah Zahra (s.a.) had the opportunity to watch this battle also.

Finding no way to break in, Abu Sufyan sent Amr bin Abd Wad, a warrior who used to defeat 1000 soldiers single handedly, to throw a challenge to the Muslims. A few of his comrades were allowed to cross the Ditch. He shouted aloud the names of the famous companions, one by one, but each looked aside. No one moved although it was considered the lowest kind of cowardice and shame not to go to fight single combat if called by name. There was fear and panic in the rank and file of Muslims.

When they came upon you; from above you and below you, and when eyes grew wild, and hearts reached to the throats, and you were imaginning vain thoughts concerning Allah. There were the believers sorely tried, and shaken with a mighty shock. And when the hypocrites, and those, in whose hearts is a disease, were saying: 'Allah and His Messenger promised us naught but delusion.' And when a party of them said: 'O folk of Yathrib! There is no stand (possible) for you, therefore

turn back.’ And certain of them sought permission of the Prophet saying: ‘Our homes lie open (to the enemy)’. And they lay not open. They but wished to flee. (33:10-13)

Finally the husband of Bibi Fatimah Zahra (s.a.) came out.

And when the true believers saw the clans, they said: ‘This is that which Allah and His Messenger promised us’. (33:22)

The Holy Prophet (s.a.w.w.) said:

“Here goes absolute belief to fight against the bundle of disbelief.”

“Allahu Akbar” said Ali and hit Amr with the Zulfiqar. It cut his sword, shield, iron head-gear; and the head of Amr was lying on the ground. Ali did not take the spoils, armour, sword and horse of the deceased, a custom among the Arabs.

He stood there in front of the enemies alone and said:

“I am the grandson of Abdul Muttalib. I prefer death to flight.”

The wife of Amr replied in a loud voice:

“In the battle, the brave comes to kill the adversary, not to loot the booty.

Ali if it was not you I would have wept on my husband’s death till the last breath of my life, but he has been killed by you, who has no equal.”

A deathlike spell fell over the enemy. When Mawla Ali (a.s.) came back Bibi Fatimah Zahra (s.a.) heard her father saying:
“One strike of Ali, on the Day of Khandaq, is superior to all worship, put together, of men and jinn.”

The infidels went back to their homes.

Bibi Fatimah Zahra (s.a.) looked at her two sons and saw in future, near and distant, the glimpses of her children and their children, the inheritors of her father and husband, upholding the cause of Allah, under all circumstances, whatever the odds may be, hoisting the banner of the name of Bibi Fatimah Zahra (s.a.), in all realms, from there to eternity.

In the same year Hajj (pilgrimage to Kaa’ba) was made obligatory.

The Holy Prophet (s.a.w.w.) with Bibi Fatimah (s.a.) and his wives, together with nearly fifteen hundred Muslims, left Medina for Mecca to perform the 1st Hajj after the Battle of Khandaq.

The infidels of Mecca did not desire the arrival of the Holy Prophet (s.a.w.w.) in Mecca. On the contrary, Abu Sufyan was making ready a large army to attack him. They refused to allow him to visit Mecca.

The Holy Prophet (s.a.w.w.) could easily declare war and after defeating the infidels enter Mecca to perform Hajj, but

he did not, although all those who were with him, except his family, wanted the war. He avoided it to show the world that he never committed aggression against any people. He made the Treaty of Hudaibiyya and returned to Medina.

Bibi Fatimah Zahra (s.a.)'s eldest son, Imam Hasan (a.s.), was only 3 years old, but remembered the lesson of his grandfather and did exactly the same when Muawiyah bin Abu Sufyan put him in a similar situation.

HADEETHUL KISAA

One day her father came in.

He was not feeling well.

She brought a Yemani blanket and spread it on him.

Her son, Imam Hasan (a.s.), walked in.

“Assalaamu Alaykum mother,” he said.

“Wa Alaykumus Salaam, my dearest darling.”

“Mother! Where is my grandfather? I feel his nearness.”

“He is under the blanket, my son.”

“Assalaamu Alaykum grandfather. May I come in with you under the blanket?”

“Wa Alaykumus Salaam my son. Yes, join me.”

Imam Hasan (a.s.) went inside the blanket.

Soon her second son, Imam Husayn (a.s.) entered the house.
“Assalaamu Alaykum mother,” he said.

“Wa Alaykumus Salaam my dearest darling.”

“Mother! Where is my grandfather? I am sure he is in the house.”

“He is under the blanket, my son, with your brother.”

“Assalaamu Alaykum grandfather. May I came in with you under the blanket?”

“Wa Alaykumus Salaam. Yes. Come in my son.”

Imam Husayn (a.s.) went inside the blanket.

A few minutes passed by. Mawla Ali (a.s.) arrived.

“Assalaamu Alaykum Fatimah. Is the Messenger of Allah in? I smell the fragrance of the Holy Prophet” he said.

“Wa Alaykumus Salaam Abul Hasan. Yes, he is under the blanket with our sons.”

“Assaalaam Alaykum O Prophet of Allah. May I join you?”

“Wa Alaykumus Salaam my brother, please do.”

Mawla Ali (a.s.) also went inside the blanket.

In the end she said,

“O my father, do you allow me to be with you?”

“My dearest darling daughter, I welcome you.”

So she too went inside the blanket.

Then the Holy Prophet raised his hands towards the heaven and said:

“O Allah! These are my Ahlul Bayt, my own flesh and blood, my protectors and my inheritors. I am unhappy if they are disturbed. Their enemies are my enemies. I love their friends. Indeed they are me and I am them. Take away whatever human uncleanness there is and purify them with absolute purification.”

The Almighty Allah addressed the Angels.

“Verily I have not created the heavens and the earth, the resplendent sun and the bright stars, the rotating cosmic systems, the universe, the flowing seas, the sailing ships, but for the sake of and in love of the Five souls lying underneath the vestnient, in the house of Fatimah.”

“Do you know Jibraa-eel who they are? Fatimah, her father, her husband and her sons.”

The Archangel submissively asked,

“O my Lord. May I go and join them?”

“Yes. Go and give my message of peace and what I have said, and convey the verse of purification.”

Jibraa-eel came down and stood in front of the Holy Prophet (s.a.w.w.).

“Assalaamu Alaykum O Ahlul Bayt. Allah has sent me to reveal the verse of purification.

Verily Allah intends but to keep off from you (every kind of) uncleanness, O you the people of the House, and purify you (with) a thorough purification. (33:33)

Allah has allowed me to ask your permission to be with you, under the vestment. May I?”

“Wa Alaykumus Salaam, O Jibraa-eel. Join us” replied the Holy Prophet (s.a.w.w.).

Jibraa-eel went inside the blanket.

Then the Holy Prophet said:

“By Him Who appointed me a Prophet, chose me as His Confident, that no assembly of our followers and devotees, among which this event is narrated, shall spend a single moment but the mercy of Allah will envelop them, then and there; countless Angels of Allah shall pray for the remission of their sins till the group of faithfals disperse.”

Mawla Ali (a.s.) declared,

“By Allah, the Lord of the worlds, we have found our happiness. We are fortunate. Our followers too have attained peace and happiness.”

The day Imam Hasan (a.s.) and Imam Husayn (a.s.) were on their feet, Bibi Fatimah (s.a.) sent them to the Mosque daily, mostly with their grandfather.

In the mosque or at other places, outside home, they were in constant company of their father and grandfather, alert and keen, never missing anything.

At home, more often, she was the sole teacher. She taught them to read and write. In her lap the two Imams were growing up. In her exclusive care the inheritors of her father were getting the best that no children ever had before or after.

One morning she found out that both her sons were ill. Her father came and advised Mawla Ali (a.s.) and Bibi Fatimah (s.a.) to make a promise to Allah that they would observe fasts for three consecutive days if their sons got well. Soon they returned to normal health. Mawla Ali (a.s.), Bibi Fatimah (s.a.), Imam Hasan (a.s.), Imam Husayn (a.s.) and Fizza fasted three successive days. Each day a different person came at the time of breaking the fast and knocked at the door.

The man who came on the first day said:

“O Ahlul Bayt of the Messenger of Allah! I am a poor man. I am hungry. Give me something to eat.”

All that was there to eat was given away to him.

The man who came on the second day said:

“O Ahlul Bayt of the Messenger of Allah! My parents are dead. I am a destitute. Will you satisfy my hunger?”

All that was there to eat was given away to him.

The man who came on the third day said:

“O Ahlul Bayt of the Messenger of Allah! I am a just-now freed slave. Give me some food.”

All that was there to eat was given away to him.

Each night they drank water and went to sleep without food.

After this event the following verses were revealed:

A spring wherefrom the Servants of Allah shall drink, making it gush forth abundantly. They who fulfil their vows, and fear the day the woe of which spreads far and wide. And give away food, out of love for Him, to the poor, the orphan and the captive. (76:6-8)

According to reliable sources, Bibi Fatimah Zahra (s.a.) gave birth to Bibi Zaynab (s.a.) in the 7th year of Hijra. She is known as “Zahra the second” (*Saniyyi Zahra*).

There is a dispute among historians about the fourth child of Bibi Fatimah Zahra (s.a.). Some say she had another daughter, Ummi Kulsoom. Some say Kulsoom was the name of a daughter born to Bibi Zaynab (s.a.), and as such Bibi Zaynab is herself “Umme Kulsoom”, mother of Kulsoom.

News came to the Holy Prophet (s.a.w.w.) that Jews of Khybar were planning to attack. To put an end to the conspiracies her father took action on receiving Allah’s command.

Mawla Ali (a.s.) stayed behind because of eye infection.

For three days the notable companions, one after another, tried their best to break into the fort of Khybar but did not succeed. Again, discontent and despair took hold in the hearts of Muslims. The Fort looked unassailable. Disheartening news travelled to Medina. Bibi Fatimah (s.a.) was worried about her father. She knew that her father was not feeling well at the time of departure on account of severe headache.

On the fourth day, Mawla Ali (a.s.) told her that he was going to join her father. He could wait no longer.

A day earlier the Holy Prophet (s.a.w.w.) announced to the dispirited Muslims:

“By Allah, tomorrow I will give the standard to him who attacks again and again, does not take to flight. He loves

Allah and His Messenger. Allah and His Messenger love him. He will inshallah conquer by the support of Allah.”

The next morning Mawla Ali (a.s.) was standing in front of the Holy Prophet (s.a.w.w.). The Messenger of Allah handed over the standard to Mawla Ali (a.s.).

Mawla Ali (a.s.) went towards the fort.

Marhab, the renowned warrior, known to be undefeatable among the Arabs, came out to fight against Mawla Ali (a.s.).

Mawla Ali (a.s.) pronounced “Allahu Akbar” and cut him into two pieces with one strike of Zulfiqar. He came near the iron gate of the fort, put his fingers around the projection and pulled off the gate from its foundation. The inevitable victory again put the confused minds of the Muslims at rest. They were happy.

A truce was made. They Jews were allowed to live peace- fully on their land.

The nearby fertile tract of land, Fadak, was given to her father by the inhabitants on the condition that half of the produce would be theirs and the other half would be the lawful share of the Prophet of Allah (s.a.w.w.).

“Fadak totally belonged to the Messenger of Allah”

(*Tarikh Tabree*)

Jalaaluddin Sayutee in *Durri Manthoor* says:

“When Allah revealed the verse: (*O Messenger*) *give to the near kin his due*, (17:26 and 30: 38) the Holy Prophet (s.a.w.w.) gave away Fadak to his daughter, Fatimah Zahra (s.a.)”

The deed of transfer was made, attested and handed over to Bibi Fatimah Zahra (s.a.).

In the 8th year of Hijra, Jafar Tayyaar, brother of Mawla Ali (a.s.) was martyred in the battlefield of Mauta.

The Holy Prophet (s.a.w.w.) and his Ahlul Bayt wept on his death for a full day. He was a very close friend, and supporter of the Messenger of Allah (s.a.w.w.).

In the same year the infidels of Mecca laid down their arms.

A general amnesty was declared by her father, the “Mercy unto the worlds”.

The Holy Prophet (s.a.w.w.) and Mawla Ali (a.s.) directly went into the Kaa’ba.

The husband of Bibi Fatimah Zahra (s.a.) stood on the shoulders of the father of Bibi Fatimah (s.a.) and pulled down all the idols, one after another. The whole assembly of Qureysh, standing aghast, was looking at the awe-inspiring spectacle.

The Holy Kaa'ba was cleared up of the idols for all times to come by the two architects of the Unity of Allah.

Mecca was not the end. Her father and husband had no rest. Uninterrupted striving in the cause of Allah was their life and purpose.

In the Battle of Hunayn, on account of continuous victories, Muslims thought that “there was no need of Allah’s help” for them and they could win on their own strength. So it was not to be. In the battle tables were turned on them. They began to run. Almost all fled except 9 persons, and Mawla Ali (a.s.), whose valour, amazing courage and total reliance upon Allah changed the defeat into victory.

In the 9th year of Hijra, the Holy Prophet (s.a.w.w.) sent Abu Bakr to perform Hajj and commissioned him to read out the 40 verses of Sooratul Baraat to the unbelievers of Mecca.

Immediately he received a command from Allah to cancel the assignment of reciting Sooratul Baraat by Abu Bakr, and to send Mawla Ali for the same.

“You or him who is yours (one of you in essence and substance, in quality and excellence) should convey the verses of Sooratul Baraat to the dis- believers of Mecca.”

(Ibni Atheer—Tabaree)

Among other things this event confirmed the Holy

Prophet's decision to give Bibi Fatimah Zahra (s.a.) the property of Fadak. Mawla Ali (a.s.), Bibi Fatimah (s.a.) and their children, were his true inheritors.

MUBAHILAH

Tribe after tribe, region after region, were coming into the fold of Islam.

Her father was sending invitations to all to accept the true religion of Allah.

One such invitation was sent to the Christians of Najraan, a town in Yeman, in the 9th year of Hijra. A deputation of 14 scholars came to discuss the matter with the Holy Prophet (s.a.w.w.).

Arguments were put forward by both sides.

Several days went by. The Christians did not listen to reason.

Then Allah revealed the following verse:

Verily, the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: 'Be, and he was'. (This is) the truth from your Lord (O Muhammad), so be not of those who doubt. And whoso disputes with you concerning him, after the knowledge which has come unto you, say (unto them): 'Come! We will summon our sons and you your sons, and our women and your women, and our 'selves' and your 'selves', and then

we will pray humbly (to the Lord) and invoke the curse of Allah upon those who lie. (3:58-60)

The Christians agreed to this contest.

Early next morning, the 24th of the month of Zilhijjah, the Holy Prophet (s.a.w.w.) sent Salman to the selected site, outside the city area, to set up a shelter for those whom he would take with him, as his sons, women and “selfs”.

A large number of companions assembled in the Mosque, making themselves available for the selection. On the opposite side of the field, selected for the contest, the Christians, with their selected men, women and children, appeared on the scene.

At the appointed hour, a huge crowd, standing in wait, saw the Holy Prophet (s.a.w.w.) coming in, Imam Husayn (a.s.) in his arms, Imam Hasan (a.s.) holding his index finger, walking beside him, Bibi Fatimah Zahra (s.a.), close to his heels, and Mawla Ali (a.s.) just behind her.

The group stopped under the canopy set up by Salman. The Holy Prophet (s.a.w.w.) looked at the heavens and said:

“O my Lord! These are the people of my house.”

The chief monk looked up and down at the faces of the pure “Five” (Panjatan-e-Pak), spreading out brilliant, sacred, active light all around; and the sight filled him with awe and anguish. He cried out aloud:

“By Jesus! I see the faces that if turn upwards to the heavens and pray, the mountains shall move. O believers in Jesus of Nazareth, I tell you the truth. Should you fail to come to some agreement with Muhammad, he alongwith the godly souls with him, will wipe out your existence forever, if they invoke the curse of God on you.”

The Christians saw the wisdom of their chief and readily agreed to arrive at a settlement.

1. The seriousness of the occasion demanded absolute purity, spiritual as well as physical, to take part in the fateful event.
2. Only the best of Allah’s creation were selected by the Holy Prophet (s.a.w.w.).
3. It, beyond all doubts, established the purity and sublime holiness of the Ahlul Bayt.
4. It also unquestionably made known as to who were the members of the family of the Holy Prophet (s.a.w.w.).

(This event is mentioned in every book of history, traditions and Tafsir, written by Muslim scholars).

HAIJATUL WIDAA’ (The last Hajj)

The Holy Prophet (s.a.w.w.) sent word around Arabia that alongwith his Ahlul Bayt he was going to Mecca for Hajj, and he expected all, under obligation to perform Hajj, would join him.

She and her father left Medina on the 26th Zilqad, with many members of Bani Hasham, and wives of the Holy Prophet.

Mawla Ali (a.s.), who was in Yeman, met them in Mecca. Before completing the rites of the pilgrimage, he addressed the assembled multitude of several thousand Muslims, as he always used to do at every Hajj in earlier years. A few important points, stressed by him, in this sermon are mentioned hereunder:

“O Muslims! Your lives and property are sacred and inviolable.

You shall have to appear before your Lord, Who shall demand from you an account of all your actions.

You have rights over your wives, and your wives have rights over you.

Keep always faithful to the trust reposed in you and avoid sins.

Usury is forbidden.

The debtor shall return only the principal.

The vengence of blood in vogue in the days of ignorance is prohibited, and all blood-feuds are abolished.

Feed your slaves with food that you eat, and clothe them

with stuff you wear; and if you cannot forgive their faults set them free, for they are the servants of Allah.

All Muslims are brothers unto one another. You are one brotherhood.

Nothing which belongs to another is lawful unto his brother, unless given out of free-will.

Guard yourselves from committing injustice.

Let him that is present tell it unto him that is absent. Haply he that shall be told may remember better than he who has heard it.

No man is superior to another on account of race or colour, "Taqwaa" (wisdom and piety) alone is the distinction.

Listen to my words, for I know not whether another year will be vouchsafed to me after this year to find myself amongst you at this place.

I leave behind me amid you two weighty (of great value) things, the Book of Allah and my "Ahlul Bayt". Should you be attached to these two, never, never shall you go astray, for verily these two will never be separated from each other until they meet me on the spring of Kawthar."

[Thereupon the Holy Prophet (s.a.w.w.) raised his right

hand towards the heavens and said]:

“O My Allah! Be my witness that I have fully discharged my duty.”

Bibi Fatimah Zahra (s.a.) listened attentively to what her father said and kept in memory every word to quote them at appropriate time and place before some of them who were also present there.

GHADEERUL KHUM

The huge caravan of nearly one hundred thousand Muslims alongwith the Holy Prophet (s.a.w.w.) and his Ahlul Bayt, was returning to Medina, after the “Hajjatul Widaa.”

When they reached Ghadeerul Khum, a place between Medina and Mecca, the Holy Prophet (s.a.w.w.) ordered halt to the marching caravan, called back those who had gone ahead, and waited for those who were coming behind.

He had received the following verse from Allah:

O Our Messenger! Deliver what has been sent down unto you from your Lord; and if you do not, then (it will be as if) you have not delivered His Message (at all); and surely will Allah protect you from (the mischief of) men. (5:67)

A tall pulpit of the *Kajawas* (seat used to sit on the back of the camels) was prepared.

The Holy Prophet (s.a.w.w.) mounted the pulpit and delivered a long sermon, recounting his services towards

the fulfilment of his mission as the Messenger of Allah (s.a.w.w.).

[Mawla Ali (a.s.) was standing beside the pulpit. Bibi Fatimah Zahra (s.a.) was listening to her father from the tent erected for the Ahlul Bayt.]

He asked the audience if he had conveyed to them the commands of Allah, enumerating them one after another. The huge gathering in one voice said “Yes”.

Then he asked:

“Do I wield authority over your souls more than you do?”

“Certainly it is so, O Messenger of Allah” they said in one voice.

He asked Mawla Ali (a.s.) to come up.

Mawla Ali (a.s.) mounted the pulpit. Holding Mawla Ali (a.s.) in both his hands he raised him high, so much that the whole assembly of men and women saw him clearly.

He again addressed them:

“O men and women! Allah is my Mawla (Lord Master). I am the Mawla (Lord Master) of the faithfuls. I exercise authority over their souls more than they do, and of whomsoever I am the Mawla, Ali is his Mawla.

O Allah! Be Thou a friend of him who is a friend of Ali.

Be Thou an enemy of him who is an enemy of Ali.

Help him who helps Ali.

Forsake him who forsakes Ali.”

At the end of this declaration, the following verse was revealed:

This day I have perfected for you, your religion, and have completed my favour on you, and have chosen for you Islam (to be) the Religion. (5:3)

Then the Holy Prophet (s.a.w.w.) commanded everyone to pay allegiance to Mawla Ali (a.s.) as “Ameerul Momineen”, a title used by the Messenger of Allah for the first time.

(Ahmed Ibn Hanbal — Moheb Tabari — Sayooti — Ibn Kathir — Ibn Uqba — Shibli and many others).

THE ELEVENTH YEAR OF HIJRA

In the beginning of the month of Safar, her father fell ill. His health was failing day by day. Although he was in the apartment allotted to Ayesha, all the members of his family (Ahlul Bayt), were with him all the time.

Bibi Fatimah Zahra (s.a.) deeply disturbed, moved around him, day in, day out, tears in her eyes, her heart fearful of the approaching disaster, intense grief written large on her

face — her father saw the agony of his daughter. He took her in his arms and kissed her so much that she began to weep. He whispered in her ear. Her face fell, a flood of tears poured out from her eyes. He again whispered to her a few words. She smiled. The first whisper was about his death. The second was about her death, which was to take place a few months after his.

He advised her not to weep at his death as the heavens and the earths would shake as if about to fall.

Many companions came to see in what condition he was.

Knowing that soon he would be breathing his last, he said to them:

“Bring to me pen and paper. I shall dictate you some- thing that will keep you from going astray after me.”

[The Holy Prophet (s.a.w.w.) himself could write and give it to his Ahlul Bayt but in that case the companions would have not paid any heed, as they did not care to follow his instructions given to them, time and again, in his lifetime. He thought that if they themselves had committed his last will to writing by their own hand, they might not find it easy to throw it to the wind.

The Holy Prophet (s.a.w.w.) in fact had told them everything but either it was suppressed or forcibly prevented to be made known by those who had heard and remembered. Even the true interpretation of the Holy Quran was set aside.

It was in later times that the historians, traditionists and commentators brought to the notice of everyone the authentic and real teachings of the Holy Prophet (s.a.w.w.)]

But alas! The people surrounding him did not allow it to take place, giving an evasive answer.

“Sufficient is for us the Book of Allah. Do not listen to him. He is in a delirium.”

Bibi Fatimah Zahra (s.a.) knew in which direction the wind was blowing.

The companions departed one by one.

She was alone with her father.

She heard a voice coming from the slightly ajar door. She looked at her father’s pale face.

He said:

“Fatimah! Izraa-eel is waiting outside. He has asked for my consent to enter. I have allowed him. Now he is asking your permission to come in.”

Bibi Fatimah (s.a.) knew that the Almighty Allah has commanded everyone, including His Angels, not to enter her home, or a place where she was present, without obtaining her permission.

Now she was sure that her father would depart soon.

The Holy Prophet (s.a.w.w.) at last went up to his Creator, on the 28th of Safar, in the 11th year of Hijra.

Mawla Ali (a.s.) alone performed the last rites, prayed the Namaz, and buried him in the same room in which he died, after waiting three days, lest the companions might think of attending to the sacred duty of burying the man whom they accepted as their Mawla, a few months ago; but the politicians were busy in holding conferences to decide who would take control of the Muslim polity, conveniently forgetting all instructions of the Holy Prophet (s.a.w.w.), and every command of the Holy Quran.

It was the end of everything for Bibi Fatimah Zahra (s.a.). For her the time stood still.

From the confinement in the cave of Abu Taalib to her father's illness she had gone through a series of setbacks, but his death loomed large over her life.

To her, every moment was a meaningless effort. From nothingness to reality she was moving quickly, knowing fully well that her father was waiting for her.

No one ever saw even a trace of a faint smile on her face after the death of her father.

“The misfortunes I came face to face with, would have turned the days into nights;
and have made the stony mountains crumble into soft sand,”

said she when the people came to console her.

Mawla Ali (a.s.) built an extra abode for her in “Jannat ul Baqee”. She used to take her children and go there in the morning. She stayed there till evening. Daily Mawla Ali (a.s.) brought them home after sunset.

Her new abode was referred to by people of Medina as “Baitul Huzan”, the house of mourning.

This arrangement was made to satisfy the unsure ruling class who was using every possible means to shut out all ventilations through which the memory of the Holy Prophet (s.a.w.w.) could bring fresh air into the suffocation prevailing in the community.

Yes. History bears witness that every tongue which reported the traditions of the Holy Prophet (s.a.w.w.) was shut up. A general censorship was promulgated. The transcripts written by the learned companions had been torn to pieces.

Some very moving verses, she wrote in the memory of her father, are given below:

“My father, the most dearest,
has departed, yet stays with me.
Patience grows thin.
O Grief! Leave me not alone.”

“He who dies leaves us to the days and nights that follow,

Every daybreak comes to make less the burden, but the memory of my father brings more and more suffering, each day.”

“The mourning dove begins to cry in the night; and I weep with her till the first light appears on the horizon.”

FADAK

The issue of Fadak is very sensitive.

No matter how it is dealt with, at every turn, new questions crop up.

A critical analysis is the only answer.

We should not be afraid of looking back at the pioneering role of our ancestors.

To sort out our present day complications references to our early history is essential. Competition is keen. We may run out of time if we commit the same mistakes again and again.

The majority of Muslims profess that the Holy Prophet (s.a.w.w.) was a man like unto us, “Basharun Mithlukum”. (We do not subscribe to this idea.)

Why then other men who were neither Prophets nor Angels are taken as “Demi-gods?” Every person is accountable to history.

Critical study purifies the contamination.

Name calling, no doubt, is bad taste, and brings out nothing; but genuine questions must be answered. Centuries of test and trail has brought home the idea that freedom of expression is the only medium which makes evident the truth.

If free enquiry is cut off by every community then how will we spread Islam, or put the namesake Muslims on the true path of the religion of Allah?

Islam is the only religion that will avail the maximum profit.

Close mind is a devil's workshop.

Free enquiry spreads out light, dispels darkness.

And call to the way of your Lord with wisdom and kind exhortation, and argue with them in the manner which is the best. (16:125)

Verily man is in loss! Save those who believe, do good deeds and exhort one another to truth.” (103:2-3)

“LAA ILAAHA ILLALLAAH” (There is no god save Allah) sets man free from the slavery of all masters. Man becomes free from bowing down before men like unto him, only when he realises that there is only one Allah, the Lord of the worlds. He should worship Him (alone), and from

Him (alone) he should ask help. He must take after the pious and the noble, and keep away from those who have gone astray.

This alone gives him the real freedom.

All the notable Muslim scholars follow the rule of free enquiry to the best of their ability. It is their distinction, an achievement of great importance. We must also feel free to look into things, sort out events, make independent analysis, in the traditions of our eminent writers and philosophers.

The people in power turned against her, her husband, and their faithful followers. Allegiance was demanded at the point of the sword.

Strong armed tactics were used to destroy those who were present at Ghadeer-e-Khum, or had remembered the clear declarations of the Holy Prophet (s.a.w.w.) he had been making from Dawatul Zilasheerah to the day of Ghadeer, and rightly refused to agree with the ruling class.

The right to disagree, the right to express freely, the right to meet, in order to explain, announce and discuss the true Islam, had been taken away from the people. The official point of view, even if contrary to the clear verses of the Book of Allah and authentic traditions of the Holy Prophet (s.a.w.w.), was forcefully put into circulation, in the name of “Jihaad”.

Salman, Abu Zar and others who were the regular visitors to her house in the days of the Holy Prophet (s.a.w.w.), were now declared persona non grata. They were threatened with dire consequences if they did not stop visiting her house.

It was a fact of history that some of the companions took reins of the authority, not on the basis of Prophet (s.a.w.w.)'s instructions, nor in the light of Divine commandments, but through a system they agreed upon among themselves in lengthy conferences held at "Saqeefa Bani Sadaa", during which no argument was brought from the Holy Quran or from the Holy Prophet's sayings. It was an on the spot settlement arrived at between clever politicians.

Mawla Ali (a.s.) and his followers reserved the right to disagree with the men who had no claim to wisdom or revelation.

Now the simple reasoning brings forth the conclusion that a totalitarian state machinery was being founded to introduce a worst form of regimentation in the Muslim polity.

Having failed to bring around the family of the Holy Prophet (s.a.w.w.), they stooped further low. The house of Bibi Fatimah Zahra (s.a.) was set on fire. A well-known companion kicked the door of her house. It fell upon her, killing the child she was carrying, and injuring her ribs beyond recovery, which at last proved fatal.

Still there was no favourable result. A new scheme of economic isolation was put into operation.

Fadak was in the actual possession of Bibi Fatimah Zahra (s.a.) during the lifetime of her father, the income of which was distributed among the needy faithfuls, Sayooti in *Durr-e-Manthur*, Sulymaan Hanafi in *Yanabeeul Muwaadah*, Kaashfi in *Jawaaharul Tafseer*, and Ali Mutaqqi in *Kanzul Umaal*, writes that the Holy Prophet (s.a.w.w.) gave away Fadak to his daughter, Bibi Fatimah Zahra (s.a.). In addition to these books, this fact is mentioned in *Maarijun Nabuwah*, *Bayaaz-e- Ibraaheemi* and *Rawzatus Safaa*. All these books had been written by eminent Muslim scholars and historians.

To keep away the faithful adherents of the House of the Holy Prophet (s.a.w.w.) and to make the family destitute, as they wrongly understood the quality of the children of the the Messenger of Allah, her agents were driven away from the lands of Fadak and the property was taken in (nationalised) by force.

Within a span of few months they conveniently forgot the sermon of the mount delivered by the Holy Prophet (s.a.w.w.) on the occasion of “Hajjatul Widaa”

“Your lives and property are sacred and inviolable. Nothing which belongs to another is lawful unto his brother, unless given out of free-will, Guard yourselves from committing injustice.”

We Muslims, today all over the world take stand against communism on the basis of the abovenoted manifesto of Islam. Leave alone confiscation, taking into possession of individual property by paying compensation if the owner does not agree, is an outright breach of Islamic laws.

Many afterthought arguments were put forth but the last and final excuse was that the government wanted to use the property for arming the soldiers of Islam.

If the *Ummah* of her father had requested the daughter of their Benefactor, the “Mercy unto the worlds” to give away her property as a gift to them, certainly she would have. She and her parents gave away millions to the cause of Islam. She was on record for giving out everything she could lay her hands on. The pattern of her character was evident, but she could not give the property as a charity to a group of people who, in her opinion, were not the true representatives of her father, a religious condition laid down by Almighty Allah, which she, under no condition, could transgress.

Bibi Fatimah Zahra (s.a.) claimed the property as a lawful owner. Evidence was asked. Witnesses were called. Every requirement was fulfilled.

At last helpless a tradition of the Holy Prophet (s.a.w.w.) was quoted, which no one else came forward to attest to.

“We, the group of the prophets neither inherit nor leave inheritance.”

Of course no one could vouchsafe, not only that no one heard it but because there are clear verses of the Holy Quran to contradict this lonely announcement.

And Sulaymaan was Dawood's heir. (27:16)

Verily I (said Zakariyyaa) fear my kinfolk after me. Give me from Thyself a successor, who shall inherit me and inherit the family of Yaaqoob. (19:5-6)

Bibi Fatimah Zahra (s.a.) stood up to contest the issue not because of the love of property, but to make it sure that, in coming ages, the temporal power might not continue to outrage the sacred laws of Allah.

She primarily wanted to bring the misguided friends of Islam in open, in their true colour. She established the truth beyond doubt that it was a motivated move against the family of the Holy Prophet (Ahlul Bayt). The rulers who came to power in succeeding generations, for nearly 1000 years, persecuted the children of Muhammad (s.a.w.w.) on the basis of the same policy that was made in the early days of temporal authority.

Here we give below the full text of her speech she made in front of the companions of her father.

“All praise is (only) for Allah, the Bountiful.

Thankworthy is He (alone) for His revealed knowledge.

Praiseworthy is He (alone) for He liberatly makes available His bounties to one and all, and sends down blessings, one after another, in countless numbers; and evermore unrepayable blessings, beyond the awareness of human intellect. He invites mankind to ask more by paying tribute to Him and by praising Him alone.

I bear witness that there is no god save Allah. He shares with no one. Sincerity is the true test of this sentence. Heart and soul are exposed to its real essence. Minds are opened up by its sure impact. Mortal eyes see Him not, nor words do justice to His attributes. Speculation cannot perceive His transcendental (beyond grasp) actuality. He made things like unto which did not exist before. He brought about all creation, not needing a similar pattern as an illustration. His absolute omnipotence alone gave shape to everything. His Will alone created the world. Neither necessity nor profit was the motive of creation. He created to make known His wisdom, to make all that has been created bow down before Him in obedience, to expose His Might, to command every living being to bend low before Him in devotion and gratitude, to give depth and meaning to His true message.

Thereupon He promised recompense in return for obedience unto Him, and subscribed sure punishment for disobedience. His Mercy goes beyond His Anger. He willingly invites everyone to enter His paradise.

I bear witness that Muhammad, my father, is His servant and His Messenger. He elected him, made a choice of him, before he was sent down, particularly tested him closely, before he was commissioned to come to this world. Placed His full trust in him, before appointing him to the prophetic mission. When creation was in oblivion, suspended in the void, bound up with the remote abysmal nothingness, my father was His Messenger, knowing all aspects of things and circumstances, regulating time and space, aware of the turn and tide of the possible course of events and issues, through the wisdom and power, Allah had bestowed upon him. Allah had commissioned him, to confirm His commandments, to put forth His justice and equity, to execute effectively His ultimate authority.

He found mankind in confused disorder, each group following a separate (false) creed. Some worshipping fire. Some bowing down before (man-made) idols. Some, although knowing, but still were refusing to accept One and Only Allah. So, through my father, Muhammad, Allah filled the darkness of ignorance with light, opened up closed minds, gave perspective to intelligence. He stood there among men and women to guide them, to stop them from going astray, to make them get rid of error and infatuation, to lead them to the eternal religion, to show them the Right Path (*Siraatal Mustaqeem*).

Then Allah took him away. It was a dignified, voluntary,

ardent and willing return to his Creator. Muhammad, my father, away from the worldly worries and sorrows, is now happy in the midst of virtuous Angels and submissive servants of the Forgiving Lord, in the closest neighbourhood of the All-Powerful Sovereign. Allah sends blessings on my father, His Prophet, confidant of His revealed word, His intimate friend, His chosen preference over all the creation, His consent and desire. Peace be on him, and also mercy of Allah and His blessings.

O servants of Allah! You are supposed to stand up-right and faithfully carry out what is lawful and leave off the forbidden. You should take to heart His Religion and His Book. Allah has deposited them with you for (the good of) your souls, to make you put best efforts to convey it to other nations. Claim you without a right, privilege from Him, although His Covenant had already been sent down to you.

What remains alive is succession over you, the living speaking Book of Allah, and the genuine Holy Quran, the true light of the Spreader of the earth, the gathering brightness. His distinction is open to the view, his latent signs have been unfolded, his evident aspects have been made known, his Shee-a'hs (men and women who love him) are in an enviable position, Angels and heavenly spirits obey him as their leader, his goodwill brings salvation, to pay attention to what he says is your duty, his arguments are clear signs of Allah, he explains,

interprets and expounds with confidence and authority, whatever he forbids is abiding, he demonstrates bright and clear deeds, he puts forth apt and effective arguments, his excellence is held dear to heart, he makes clear the written Divine laws.

So Allah has made obligatory, faith (belief in one God), to free you from the impurity of polytheism, *Salat* (Namaz), to liberate you from the contamination of pride and arrogance, *Zakaat*, to make your soul free from sin, and to multiply your means of livelihood, *Sawm* (act of fasting), to infuse purity and sincerity, *Hajj*, to add strength to faith, Justice and equity, to regulate reason and thought, allegiance unto us, to put into order the affairs of the people, our Divine Guidance, to put an end to discord and dis-unity, Jihaad (striving in the cause of Allah), to make Islam powerful and honoured, patience, a helping hand, to obtain favourable recompense, “Amr-bil-Maa’-roof” (to advise to do good) to promote piety among people, love and care unto parents, to keep clear of (His) anger and displeasure, generosity unto relatives, to live long together happily, qissaas (requit), to prevent further bloodshed, fulfilment of promise (made to Allah), to take in exchange (His) pardon and indulgence, (honest) weight and measure, to drive away disaster and misfortune, prohibition (not to make, transport, sell or drink alcoholic liquors), to be free from disgraceful weakness and sins, avoiding accusation and abuse, to shut off curse and torture, leaving off stealing, to

develop integrity, disavowal of polytheism, to sincerely accept His over-lordship, so that you may fear Allah as much as possible.

Die not a death unless it is a death of a Muslim. Obey Allah. Carry out His commands. Leave off what is forbidden. Verily the wise, among His servants, fear Allah.

O people! Beware! I am Fatimah. Muhammad (Blessings of Allah be on him and his descendants) is my father. I say again and again. I speak not untruth ever. I act not unjustly. Certainly the Messenger lived among you. Suffered patiently on account of your burdens and troubles, was always eager for your welfare, merciful and compassionate unto the faithfuls. If introduced or referred to, he is pointed out as my father, not of your women. He is the brother of my "Ibni Umm" (my grand uncle's son), not of your men. Yes. Glorified is he who belongs to him.

So he clearly made known the Message, disclosed accurately the warning, did not loose heart because of the polytheists' conduct, prevailed against their vast resources, and made them speechless for ever; invited one and all to the path of his Lord, with wisdom and fair counsel, broke the idols into pieces, destroyed their chiefs, until all of them took to their heels. And then the bright daybreak drove away the dark night, the twilight of pure truth came into the view, the words of

the Lawgiver spread far and wide, the smart talk of the devils had been put out of circulation, threw down and dispersed the sinister forces of hypocrisy and discord, changed the cohesion of infidelity and rebellion into disorder and confusion.

You got at the root of the “true words” by paying attention to, and by reason of, the surpassing splendour of those who (by choice and free will) took up severely simple mode of life, from whom Allah has kept back pollution, and purified them with a thorough purification. You were standing close to the mouth of ever-burning fathomless ditch, insipid and disgusting like a ready-to-fall drunkard, sunk, head to foot, in greed, eager to beg, borrow or steal, in a hurry, kicked, crushed under the advancing feet, quenching thirst with befouled water, eating up blood and pus, mean and low, cut off from civilisation, fearing that others would come upon you and snatch away your property and abduct your women.

Then Allah, let Him be praised and glorified, through my father, pulled up you from the abject degradation, kept you safe from the harm of small and big troubles, made you stand up against unconquerable warriors, put out the flames of war, and whenever the devils lost their heads, or the polytheists opened their mouths, my father sent his brother to make their breathing difficult for them, and he did not come back unless he had ground them under his feet, and had extinguished the last flicker

of their gluttony with the flash of his sword, always exerting and toiling in the cause of Allah, always able to give decisions in view of the commandments of Allah, closest to the Messenger of Allah, chief of the pious friends of Allah, alert, walking elegantly with a light step, honest, always gave good and sincere advice, surpassing (all) others in honour, privileges and glory, making every effort to carry a thing out, earning sustenance for his family.

And you wanted to have everything, life without cares, abundance of wealth. You were arrogant, superficial, on the safe side, lying in wait, spying out, and expecting reversal, failure, or disappointment in our mission, anxiously hanging around to hear the (hoped for) news, taking leave at the hour of combat, and always running away from the battlefields.

So as soon as the Almighty Allah exercised His will to choose, for His Prophet, the heavenly abode, set apart for (all) His prophets and sincere intimate friends, augury of hypocrisy and sacrilege became distinctly visible among you, the apparel of religion has been torn asunder with force, the erring wrongdoer, who had been, so far, with utmost effort, cunningly controlling his anger, came out in his true colours, the nameless spent unknown emerged from obscurity as a heretic innovator, the vain falsehood, in the garb of hypocrisy, allowed blood to be shed with impunity, to no purpose, naked threatening sword is flashing frequently in private courtyards,

in public squares. The devil came onto the scene from his hideout, the clever demon called on you, gained your confidence and trust by establishing friendship, and found you listening favourably to his invitation, took notice of your ardent love and respect for him; the sideward glance and the twinkle of an eye betrayed, loud and clear.

Thereupon he made you obey his orders, and thus regained in your ever ready quick complaisance what he had lost earlier. When he provoked you to violence and oppression, you thronged around him to be his comrades and servants, with intense hostility and hatred. So you unjustly marked others with the stigma of your infamy and disgrace, drew advantage and derived profit from the reservoir that belonged to others, inspite of the fact that the covenant (made with my father) is close at hand, in time and space, the wound is still bleeding profusely, the agony has not yet subsided; and the Messenger was not even laid to rest. You did not care, but, in a great hurry, threw to the wind every law and command, and usurped the claim without a right, on the pretext of “fear of civil war”.

Is it not so that the fear of civil war was an error of judgement, or a deliberate intrigue? Verily the fire of Hell has wrapped up the infidels. Off with it! What is wrong with you? Where are you heading to? This is the Book of Allah! In the midst of you. With clear commands, with well-exposed instructions, with

well-defined prohibitions, with precise obligations, and you have turned to a topsy-turvy outlook, tossing back that which taught you everything. You are drawing out contrary policies, in league with the incompatible, to mutilate the fundamental. Severe is the punishment for those who go astray. Whoso settles for any creed other than Islam, stands in the opposite camp, and he, on the Day of Reckoning, will find himself among the losers. At once, not waiting as much as a flash of an eyelid, to keep in check the reins of civil strife or to pacify the discord, you went ahead with your schemes; seized the opportunity, became hard and violent, cut off the roots, used third degree, added fuel to the fire, responded to the call of the astray Satan, put out the flame of the Religion, neglected intentionally the ways (sunnah) of the pure Prophet; took the best of everything for yourself, and cheated, became hostile, conspired and prevailed against when the issue of his children came up. you have punctured our lives with your sharp snares and pointed traps, just as the knife cuts or the spear pierces into the flesh.

Now you pretend that I am cut off from hereditary rights. Alas! Obscured is your judgement, unjust and sinful, like in the days of ignorance. Tell me if you are among those who believe. Who dispenses better justice than Allah? Do not you know? Yes. You do. It is as clear and as certain as the bright sun. I am his daughter. O Muslims! Will my inheritance be snatched at? O son of Abu Qahafah! Is it in the Book of Allah that you can

inherit your father but I cannot (my father)? Certainly you have taken refuge with a worthless ruined retreat. Deliberately you have decided to abandon the Book of Allah, and leave off behind its integrated part and parcel, so emphatically announced: *And Sulaymaan inherited Dawood;*¹ *(Said Zakariyyaa)* *So give me from Thyself an heir, who shall inherit me and inherit the family of Yaa'qoob;*² *And the blood relations are nearer to each other in the book of Allah;*³ *Allah enjoins upon you concerning (the provision for) your children, to the male the equivalent of the portion of two females;*⁴ *At the time of death, if you are leaving inheritance, it is piety to leave a will in favour of your parents and near relatives.*⁵ And you take the liberty to assert that I am not entitled to inherit my father. Is there no tie of blood between me and him? Has Allah imparted a particular peculiarity, through any verse, to you; excluding my father? Or do you say that I and my father do not belong to the same religion, so people of two different creeds cannot claim inheritance of each other! Perhaps you know more, about the particular and the general import of the Holy Quran, than my father and my Ibni Amm [my (grand) uncle's son]!

It is yours! Take it! With distorted mouth like of a wild animal, panic-stricken, you will beat and slap your

1 Quran, 27:16

2 Quran, 19:5-6

3 Quran, 8:75

4 Quran, 4:11

5 Quran, 2:180

own face at the time of your inquisition. How excellent will be the judgement of Allah! And Muhammad will administer the course of events. The Day of Judgement is the place and time of our promised appointment. The paralysed jesting liars will be the losers in the hour of Reckoning. Remorse or repentance will be of no use. Whatever will come upon from above shall be abiding forever. Who gets the terrible punishment? Who reels off in the changless pain? It will be known to one and all.

(She then particularly spoke to the group of Ansaars).

O Group of noblemen! Strength of the community! Steadfast supporters of Islam! Why this secret adjustment of opposing principles when the question of my rights came up? Why are you making a compromise with the unfair confiscation of my property? Did not my father, the Messenger of Allah (peace and blessings of Allah be on him and on his descendents), say: "To do good to one's children is to do good to him or her"

Very soon you have invented innovations; and welcome them with open arms. You are able to help me in what I want to prevent. You have the driving force to assist me in what I am anxious to call to account. Behold! You say Muhammad is no more among us, it is a matter of great importance, a trying calamity. The range of its after-effects extends far and wide, unnerving and damaging, making deep inroads into the body politic, breaking loose what was stitched together, rendering the atmosphere gloomy with doubts and suspicions,

bringing in trouble for the upright servants of Allah, obscuring the brightness of the source of enlightenment, scattering the scope and tearing up the roots, putting the burden of regimentation upon thought and actions, curtailing the liberty of natural disposition, laying waste the sacred and the holy, slipping up slyly settlement of claims.

On his death you have turned the face aside and changed loyalties. By Allah, it is a fatal headlong fall, a severe violent cataclysm, like unto which there could be no precipice and no misfortune, reaching you in a great hurry, related to us in the Book of Allah, the Glorious, again and again, read aloud and recited in melodious tune, by you, evening and morning, in your houses. In earlier times what came round the prophets and the Messengers of Allah was well-exposed exercise of Authority, decisive use of judgement.

O talkative and eloquent people! Inheritance from unto my father has been taken from me forcibly, and you are seeing, hearing, discussing, and exchanging views, sitting together. You are aware of my legal title, its background has been made clear to you. You are large in numbers, well-equipped and ready, united and strong, armed and enthusiastic, you are called upon to uphold my claim, but there is no response. You are asked to bring assistance, but there is no answer. You are known to be substantive fighters, associated with goodness and fairplay; noble and magnanimous. You are fairly familiar

with the integrity of Ahlul Bayt. You fought in the deserts of Arabia, took pains, toiled hard, crossed swords with reckless combatants, went to battles to fight soldiers of many nations. We are what we were, but you have changed the course. We gave instructions and you complied with, until the sphere of Islamic influence reached new frontiers, each day profits and advantages grew more and more, and spring of falsehood dried up, the fire of infidelity put out, the voice of chaos and anarchy choked up, the working of Religion set aright.

Going where to? After hearing the evident explanation! Still whispering secrets? After the truth has been demonstrated openly! Moving back? After going ahead! Falling afoul with polytheism? After coming into the fold of true faith! Surely the affairs of that people who breaks a covenant take a bad turn. These are the people who made the Messenger go away from his home. To make “active hostility unto Ahlul Bayt” a common cause, they are now seeking your support. Are you afraid of them? Fear Allah alone. Of course if you are believers!

Is it not so that infact, in my opinion, you are inclined to drop behind? He who is the worthiest, (for he knows the latent and the evident, unto whom the worldly possessions are less significant than the “sneeze of a goat”), has been forsaken. You are now mocking at the true meaning of Islam, (which gave you the strength) to break through the barriers of distress and anguish, in no time, putting forward lame excuses, not preserving in

the memory the covenant. What conveniently adopted to suit your interest will surely bring painful dispersion and grievous disorder.

So if you and all the men and women of this earth become disbelievers, (It makes no difference) Allah is independent, and praise-worthy. ⁶

Beware of what I have said just now, because, certainly, I do not say unless I am sure.

Desertion is your way of life, Treachery is your watchword. Your conscience and your inhibited expression are held in bondage by the greedy self-indulgent desires. It is the beginning of a far-reaching irregular scattering in all directions. It is the diaiectics of anger and irritation, a cunningly infatuated bold attempt.

It is yours. Be in default. You and your allies declare each other free from any obligation. Frivolous and insignificant! Leftover of shame and infamy. Set ablaze by Allah's wrath. A collection condemned to disgrace till eternity, committed to ever-burning Hellfire for ever. Whatever you are doing, Allah is seeing.

Very soon the transgressor will come to know how severe is the throwback. ⁷

I am the daughter of the warner who clearly made known

6 Quran, 14:8

7 Quran, 26:227

the severe forthcoming punishment.

So you do your work, and we perform our duties. You wait for your (end), we wait for our (recompense).⁸

(Allaama Tabari and many other well-known historians have reported this sermon in their books).

The friends and allies of the rulers listened to her in silence. The caliph said:

“I bring Allah as a witness. I heard the Holy Prophet saying: “We, the group of prophets, neither inherit nor leave inheritance.” So we have appropriated Fadak to buy horses and weaponry to finance wars against the enemies. Whatever I have done has the approval of all Muslims.”

In reply Bibi Fatimah (s.a.) said:

“Glory be to Allah. As if my father, the Messenger of Allah, was away from the Book of Allah! He was, not only, always on the right path, but also never issued any order repugnant to its interpretation; on the contrary he was very strict in following it in letter and spirit, and delivering judgements through its verses. United together, are you following a popular choice? Even if it goes against the Quranic laws! It is nothing but a false and crooked disguise. Your ambiguous behaviour after his death is not surprising, because, out of superstitioned

⁸ Quran, 11:121-122

stupidity, you, in the same pattern, used to laugh at him in sarcasm, when he was alive. This is the Book of Allah, rule of life (for all times), just, rational, and complete (in respect of every aspect of human behaviour):

(Said Zakariyyaa) So give me from Thyself an heir, who shall inherit me and inherit from the family of Yaa'qoob. And Sulaymaan inherited Dawood.

So the Almighty Allah laid down clearly obligatory rules of inheritance, for men and women, cutting off forever excuse and subterfuge, resorted to by the vain transgressors, putting an end to speculation and doubt that the coming generations, till eternity, may indulge in.

And now your guilty conscience, in vain, is sugar-coating the deadly bitter poison. So our refined manners and well-bred disposition take to peaceful revealing silence. You all stand arrayed in line (to oppose the Holy Prophet and his Ahlul Bayt). And Allah alone is called upon for help.

What else was there to add?

She put forth her point of view, in the light of the Book of Allah and *Sunnah* (the words and actions of the Holy Prophet), which (together) is the only source of law-making in Islam.

Her arguments were conclusive.

The other side took refuge with a saying of the Messenger of Allah, no one ever heard except the person who was a party to the dispute, a tradition which neither was confirmed by any one sitting in the assembly, nor ever was repeated by any narrator, because of its inherent antagonistic character to the well-known verses of the Holy Quran, and the actions of the Holy Prophet, who not only gave away Fadak to his daughter, as has been reported by many Muslim historians, after receiving the verses of *D'il Qurba*, duly attested, but also did not ever reverse his decision.

No other arguments are necessary to nullify the "lonely reference" which refutes and contradicts the verses of the Holy Quran and traditions of the Holy Prophet. It has no legs to stand. Therefore it is altogether rejected.

The other excuse, put forward by them, no doubt, brings in a very delicate issue for extensive exposition.

It is better to arrive at the crucial point step by step.

The then executive authority, without intimating the lawful owner, took possession of the property, forcibly driving away the appointed agents.

During the lifetime of the Holy Prophet (s.a.w.w.), Bibi Fatimah Zahra (s.a.) regularly received her share of the income from the said property. The property was in her lawful active possession.

Is such an action, by the executive agency, lawful in a Muslim polity?

Can a Muslim country embody this “extraordinary executive power” as a clause in her constitution?

As an after thought, witnesses were called.

Bibi Fatimah Zahra (s.a.), Ummi Ayman, Imam Hasan (a.s.), Imam Husayn (a.s.) came to bear witness to the fact that the Holy Prophet (s.a.w.w.) had transferred the property to his daughter.

Witnesses of Aali Muhammad were declared insufficient.

In the end Mawla Ali (a.s.) came and gave the witness.

It was a symbolic view.

He who was called back was facing him who was called on.

[In the 9th year of Hijra, the Holy Prophet (s.a.w.w.) sent Abu Bakr to perform Hajj and commissioned him to read out the 40 verses of Sooratul Baraat to the unbelievers of Mecca.

Immediately he received a command from Allah to cancel the assignment of reciting Sooratul Baraat by Abu Bakr, and to send Mawla Ali for the same.

“You or him who is yours (one of you in essence and substance, in quality and excellence) should convey the verses of Sooratul Baraat to the disbelievers of Mecca.”

(Ibni Atheer-Tabaree)]

Witness of Mawla Ali (a.s.) was rejected.

And whose witness was rejected? Of him about whom the Almighty Allah says:

*And say those who disbelieve: “You are not a Messenger;”
Say you (O Muhammad): “Sufficient is Allah a witness
between me and you; and he with whom is the knowledge
of the Book”. (13:43)*

Who is he who has the knowledge of the Book and therefore is sufficient as a witness?

Tafseerul Husainy, Tafseerul Thaa’labi, Tarikhul-Khulafa, relate that people asked the Holy Prophet (s.a.w.w.) as to who that sufficient witness was who had the knowledge of the Book?

“My brother Ali Ibni Abi Talib”, replied the Holy Prophet (s.a.w.w.).

*Is he then (like unto him) who has a clear proof from his
Lord and follows him a witness from Him, and before it
(is) the Book of Moses, a guide and a mercy, (11:17)*

Renowned and celebrated Muslim scholars like Jalaluddin

Suyooti, Kamaluddin Kashifi and Abu Naim report that “witness from Allah, a guide and a mercy”, in this verse, is Ali ibn Abi Talib.

And the first government of Muslim Ummah did not accept the witness of Mawla Ali.

So whereto, the ordinary Muslims, will look to find the truth?

Bibi Fatimah Zahra (s.a.) was told that to carry out the popular verdict of the people it was necessary to take possession of the property.

Yes. The doors of “Ijtihad” are open. We have to cope with new problems and situations cropping up every day.

But does the Muslim Ummah have a right to make a law repugnant to the Holy Quran and Sunnah?

Today, all over the world, Muslims are crying out loud for Islamic social order, a political economy based on the laws made in strict corroboration of the Holy Quran and Sunnah of the Holy Prophet (s.a.w.w.).

In preamble of every constitution they make it clear that no law repugnant to Islam will be passed even by the unanimous vote of the legislative assembly; or any such ordinance or directive will not be promulgated if the law-maker is a single person, or a group of persons.

The evolution of human society has now reached the cross-roads where we, particularly the Muslims, have to make a single choice.

The world is theoretically divided into two opposite camps.

The “right of the people” to take possession of the private property in the larger interests of the community (“nationalisation of the means of production” in modern contemporary political idiom) is the dividing line.

On one side is atheism, iron curtain, regimentation, slave labour, totalitarianism and “nationalisation of the means of production.”

On the other side is God, freedom, welfare, rule of law, religion, and the right of private property.

The verses of the Holy Quran quoted earlier in connection with the freedom of man he enjoys after coming into the fold of Islam, and the “sermon on the Mount” (see page 62), together, point out the direction where lies the salvation of mankind.

Islam alone can sustain the successful working of universal brotherhood, by following the teachings of the Ahlul Bayt, not by the wayward confusion scattering in all directions as the daughter of the Holy Prophet (s.a.w.w.) has pointed out in her above noted sermon. Yes, the religion of tomorrow for all mankind is Islam (preached by Ahlul Bayt) as George Bernard Shaw had rightly announced.

Says Allah in the Holy Quran:

It is not righteousness that you turn your faces to the East and the West; but righteous is he who believes in Allah, and the last Day, and the angels and the Scripture, and the prophets, and give his wealth, for love of Him, to kinsfolk, to orphans and the needy and the wayfarer, and to those who ask; and set slaves free, and observe proper worship, and pay the poor-rate (taxes), and those who keep their treaty when they make one, and the patient in tribulation and adversity and times of distress. (2:177)

And when, after the death of her father, the Muslim Ummah fell a victim to “error of Judgement”, she came forward to show to them and to the posterity which is the true side of Islam.

Not to stretch the point too far, but to draw your attention to the reality, we are in today, a brief reference is made so that in making the choice we must be aware and be on guard against the “mischief of nationalisation of means of production”, which is dominating the collective life of all nations in contemporary time, in theory and practice.

The first milestone is the “Sermon on the Mount”.

Then his daughter stood up, not to get back a few acres of land, but to warn the posterity that if what was injected in the body of Islamic Laws, in the name of “republicanism”, is taken as the “rule of the game”, the religion meant to be for all times, will be reduced to a toy, in the hands of the “not properly educated” jurist-cum-rulers.

Because of her, we, today, run around, telling everyone that source of all law-making is the Holy Quran and the Sunnah of the Holy Prophet (s.a.w.w.), and that any law contrary to the words of Allah and His Messenger will not be enacted, no matter when and by whom it is or was made.

Do we include any one else? No.

Because of this reason alone, Mawla Ali (a.s.), in the meeting of Shoorah, replied to Abdur Rahman that he would follow the Holy Quran and Sunnah of the Holy Prophet (s.a.w.w.), but refused to abide by the “ways and means” of the earlier heads of the state.

Islam is real. It is not a point of view.

The element of point of view comes in when man-made or interest-oriented phenomenon is analysed or discussed. Islam is the religion of Allah.

So Mawla Ali (a.s.) who had the knowledge of the Book of Allah rightly discarded the “way of life” of the men who listened to group advice, instead of adhering to the commands of Allah, at the cost of losing the opportunity of heading the large Muslim State.

It was an endorsement of her stand, she bravely took to make known that when clear laws are available in the Book of Allah, it is harmful to make new ones, particularly if they go against the commands of Allah and His Prophet

(s.a.w.w.); or in essence would set in operation a directly opposite format of actions and reactions.

In her tradition, her son, Imam Husayn, a few decades after, stood up to the “ugliest terror” which came up to distort the face of Islam permanently.

Now the idea of “Ijmaah” (republicanism), is to be sorted out.

Firstly it was not a democratic setup in the sense we understand the term.

How did they know that nationalisation of private property was a popular choice, a public consensus?

The companions of the Holy Prophet (s.a.w.w.), in a hurry, to stamp out “civil war”, did not refer to the Holy Quran and Sunnah of the Messenger of Allah (s.a.w.w.), and made “Ijmaah” (consensus) among the Muhaajirs and the Ansaars, to elect the head on the basis that he belonged to the Quraysh, community in which the Prophet (s.a.w.w.) was born.

The second step was nomination.

Selection by “Shoora”, a group of 6 men, was the third alternative.

Representations of several tribes and delegations from many

regions, who were in Medina at that time, came to the house of the fourth, and requested him to become the Caliph.

Why?

Is Islam, known to be a perfect code of life, devoid of any rule to guide mankind in a matter which is the most important aspect of social life?

What happened after the first four?

There is a long train of rulers, spread over centuries, each of them, without exception, either usurped, seized or conquered the “Khilaafat”.

The “error of Judgement” of earlier time emerged in full force in later ages.

Does the Holy Quran or the Sunnah of the Holy Prophet (s.a.w.w.) confirm any of the above-noted methods?

If the Ummah had listened to what Bibi Fatimah Zahra (s.a.) was trying to bring home through her sermon, the Muslims would have a system, sanctioned by the Holy Quran and the Sunnah of the Holy Prophet (s.a.w.w.) available to them today.

The followers of Bibi Fatimah Zahra (s.a.) are inclined to assess the situation by making the inference that those who were in power harboured fear of Ahlul Bayt; so made sure

to exercise economic pressure in order to unsettle them and shut out the door of opposition for ever, although they (again in a hurry) forgot to take into account the vital fact that Ahlul Bayt were “over and above” the ordinary category of men and women, and free from the commonplace manipulations.

No kind of pressure could move them from the right path. They were bright as the sun, high as the heavens.

After “Saqeefa Bani Saada”, Abu Sufyan came to Mawla Ali and advised him to take away power from those who did not belong to the eminent tribes. He undertook to fill the streets of Medina with a large fighting force. After all, he said, Bani Hasham and Bani Umayyah were not only cousins but were the pride of Arab tribal society. They alone deserved to rule.

Mawla Ali turned down his offer, and warned him not to come to him ever again.

Because

Firstly, Abu Sufyan was the arch enemy of the Holy Prophet (s.a.w.w.).

Secondly, the Divinely appointed Imam does not believe in “end justifies means” theory. Subversion, intrigue and murder, in its trail, brings forth nothing but anarchy. Those who use such methods cannot ever rule justly, a vicious circle which repeats itself again and again.

By not taking back the property, during his tenure of office, Mawla Ali not only dispelled, for ever, the doubt that Ahlul Bayt were after the “worldly possessions”, but also set an example that even getting back what was a lawful right, by utilising the influence of the seat of power, was not a regular course of action for an executive head.....

“United together, are you following a popular choice?

Even if it goes against the Quranic laws!

It is the beginning of a far-reaching irregular scattering in all directions.”

She said to warn the Ummah. Chaos, disorder and ignorance would be the certain result of what they were doing in the name of “public opinion”.

Very soon Abul Hasan Ash-aree used the following verse to put forth his point of view:

وَشِعْرٌ مِّن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

WA TU-I'ZZU MAN' TASHAAA-U, WATUD'ILLU MAN' TASHAAA: BI-YADIKAL KHAYR: INNAKA A'LAA KULLI SHAY-IN QADEER.

Thou exalts whom Thou wills; and Thou abases whom Thou wills. In Thy hand is the good. Verily, Thou art able to do all things. (3:26)

Let us find out the true application of this verse.

As soon as Allah willed to create the universe, He said “Be”.

Mawla Ali (a.s.) explained:

“Word of Allah is not a spoken expression in the sense of sound, but it is a Divine Will, a decree.”

About the nature of creation he said to his son:

“Remember that everything is working under laws ordained by Allah, an assemblage and aggregate of actions and reactions, causes and effects.”

So “creation” operates under precise laws, (as also explained in the “Foreword”).

Whoso knows, or finds out these laws, and acts upon (follow) them, is blessed, receives “i’zz” (success or knowledge) from His “Shaa” (Will).

Whoso knows not,— or knowingly tries to break the laws, is doomed, condemned to “D’ill” (failure or ignorance) by His “Shaa” (Will).

The interpretation of this verse had divided Muslim thought into two distinct camps.

Sayyid Abdul Husayn Sharafuddeen (please refer to *Al-Muraajia’at*, a collection of letters exchanged between him and Shaykh Saleem Al Basharee, Chancellor of Al-Azhar University, Cairo) says that the division of Muslims into many sects on account of jurisprudential issues is superfluous. In fact, Muslims are divided into two main schools of thought.

One follows Abul Hasan Ash-aree, and the other pursues the teachings of Ali ibni Abi Talib, whom the Holy Prophet (s.a.w.w.) clearly signalled to as the only true interpreter of the Holy Quran, after him.

Abul Hasan was the originator of the school of “determinism”. He says man is not free, and quotes this verse as his main argument.

Yazid bin Muawiyah also quoted this verse to Bibi Zaynab bintul Ali (a.s.).

Ever since, every usurper has been quoting this verse to justify “reign of terror and lawlessness”.

If the conquest of vast lands and rule over countless people is “Izz” and “Divine kingdom”, then no one is more worthy “in the eyes of God” than the British Empire, on which the sun never set.

We are not sure, but the conclusion is fair, in view of the similarity of thought, that the nineteenth century European philosophers were labouring under this very idea of “determinism”, when, in one voice, they went after God in the name of “Divine injustice”.

When people asked Nietchse as to why he was trying to kill God, he replied that he found God dead, he was only burying Him.

By throwing away “Ten commandments” into the dustbin the European society made a choice of the “general will of the people” to formulate their individual and collective behaviour, after the French Revolution.

And in the words of Marquis De Sade what had been achieved by “intrigue, subversion and murder” would never be able to stop others from using the same tactics. Till eternity the vicious circle would be there to torment human beings.

“We are sons of Cain”, he said.

We saw Russian Revolution, Chinese Revolution and many small and big upheavals. We are witnessing “containment”, and counter revolutions.

To what purpose? The liberated stepped into the shoes of the masters. More disorder. More frustration. The vicious circle whirls unabated.

(Please refer to Noble prize-winner and world famous intellectual, Albert Camus, in his book, *The Rebel*).

Look what happened when intellect of man worked on the presumption of “Divine injustice”.

Beware Muslim brothers! The belief in “Divine injustice” will lead you to the same nothingness.

Shaykh Muhammad Iqbal, an eminent poet-philosopher of Indo-Pak sub-continent, saw through the fallacy of ideas, propagated by the “obliging court scholars”, and put forth “reconstruction of Muslim thought in Islam”. School of Ahlul Bayt was his main inspiration. To confirm read his many verses spread out in all his Urdu and Persian poems.

Another great scholar of our time, Syed Qutub of Egypt, took great pains, in his renowned book, to review the “Muslim rule”, from its very beginning, so that the Muslim renaissance may take to the right path.

Mawla Ali (a.s.) says that man is free. He is free to choose or discard.

He is free to find out the law (Will of Allah), and decide whether he is going to act according to the law and achieve success and possess knowledge, or break it to fall down in infamy and disgrace.

Take the “law of gravitation” as an example. It is (a will of Allah) in operation since the beginning of the creation of earth.

If a man, either not knowing, or knowingly breaking this law, jumps from the top of the “Empire State Building” or the “Effel Tower” he would be a bundle of broken bones, down on the ground, dead. It is destruction for him, a disgraceful failure.

And if he does not, following the law (Will of Allah), he is saved from certain destruction. It is success for him, a blessing.

So says Allah:

This is the Book, There is no doubt in it, A guidance for the “Muttaqeen” (2:2)

“Muttaqeen” means upright and wise, those who know (Will of Allah) and act obediently according to the rules of Divine laws.

Another point to be noted is that “in Allah’s hand is the good”.

Allah does not change the laws under which the creation operates.

If the man jumps out from the top, using a parachute, following another law (Divine Will), and that law is suddenly changed, he would fall down and die. It would be an injustice, because he is obeying a precise law, Allah’s command. It never happens, unless some other law is operating and ignored.

It is one of our (the followers of Ahlul Bayt) “Five pillars of faith” that Allah is Just.

Having discovered the laws operating in space, scientists are sending spacecrafts and satellites into the

solar system successfully, because laws out there are not changed, otherwise there would be chaos, failure and disappointment.

Allah is Just. His Will is operating through the laws He has ordained. Its permanance (Justice) gives man the opportunity to achieve success in his endeavours, as far as he is obeying His Will, circumventing his actions to the operation of laws.

So when we find, and science is a witness, that every phenomenon is subject to precise laws, and observance of which alone is the right course, then why do we hesitate to agree that individual and collective life of human beings should also follow the laws made by Allah? We should; and if we do not, we fall down and break our neck. History is a witness.

So come to Ahlul Bayt (and go to no one else whoever he or they may be) to know what laws are operating to condition human society.

The third Caliph gave away Fadak as a gift to Marwaan.

In later years, Umar bin Abdul Aziz, an Ummayyid Caliph, returned the property of Fadak to the children of Fatimah Zahra (s.a.).

After him, again it was taken away.

In 210 A.H., Mamoounur Rashid, the Abbaside Caliph, after holding mock sessions of scholars belonging to various schools of thoughts, arrived at the conclusion that Fadak rightly belonged to the daughter of the Holy Prophet.

We draw the attention of the “weak in mind” to the fact that through her mother, Bibi Khatijah Kubra (s.a.), Fatimah Zahra (s.a.), inherited many fertile lands and gardens, which she bequeathed as a trust to the children of Bani Hasham in her written will, duly attested by Mawla Ali (a.s.), Miqdad bin Aswad and Zubayr bin Awam. The names of the lands and gardens are given below:

1. Al-Awwaan;
2. Al-Alaal;
3. Al-Bargah;
4. Al-Mabeet;
5. Al-Hasnee;
6. Al-Siyaanih;
7. Al-Ibraaheem.

Says the Holy Quran:

And incline not towards those who act unjustly, lest the (Hell) Fire touches you, for you, besides Allah, there is no protection, nor shall you be helped. (11:113)

A few days passed by.

Her speech was the talk of the town.

There was a general feeling of despondency among the inhabitants of Medina. The people talked, exchanged views, reflected and compared notes, but kept quiet. Sensing the mood “they” went to her house, apologised, asked her forgiveness, but, to her, it was not a personal matter, she was pinpointing the tumor (deviation) that was going to destroy the anatomy of Muslim society.

Any compromise in the matter of religion of Allah was not possible for her.

How could she bypass the verses of the Holy Quran?

These are the bounds prescribed by Allah, therefore cross not the limits, Thus does Allah make clear His signs unto mankind so that they may guard themselves (against evil). (2:187)

And among the people is he who disputes about Allah without knowledge, and without any guidance, without any book giving light (wisdom). Turning away haughtily that he may beguile (men) from the way of Allah; (22:8-9)

And give not away to the “weak in mind”, your property which Allah has given to you, (4:5)

Not only she did not agree to make a compromise, but asked them not to bother her any more, as she could not be a party to a willful twist of the Islamic laws.

To the last breath of her life she did not have any contact with them. (Bukari — Abi Qeetaba)

LAST DAYS

Ibni Abbas reports that one day, nearly 95 days after the death of her father, she took her children with her and went to the grave of the Holy Prophet (s.a.w.w.), offered two *rakat* Namaz, and then asked her children to go to their father, who was praying in the mosque.

She came back home, had a bath, and put on her father's garment, talked to Bibi Asmaa, the wife of Jafar Tayaar, and went into the room where her father used to pray.

Again she prayed two *rakat* Namaz, standing at the exact place where her father used to stand for offering prayers.

She covered herself with the vestment, used at the time of the revelation of the verses of purification, and lay down upon the praying mat.

Mawla Ali (a.s.), and the children came in to the house, had a few words with Bibi Asmaa, went directly into the room, and removed the vestment to see her face. She was lying on the praying mat in peace and harmony.

“INNAA LILLAAHI WA INNA ILAYHI RAA’-JI-O’ON”

According to Imam Jafar Sadiq (a.s.), it was 3rd Jamaadi-ul-Aakhar 11 A.H. (August 26, 632 A.D.).

Mawla Ali (a.s.) found a written will underneath her head.

THE WILL

“In the name of Allah, the Beneficent, the Merciful.

I testify that there is no god save Allah; and I testify that Muhammad is the Messenger of Allah.

Ali! You, and no one else, will perform the obligatory last rites before burial.

Under no circumstances, those who have abandoned the right path of Allah, will attend my funeral.

Allow only my children, near relatives and close friends to pray my Namaz of Janaza.

Bury me during the night.

I bequeath my property as a trust, for the maintenance and welfare of the children of Bani Hasham.

You are the Administrator.

Allah will protect you and my children.

My Salaam to my children, and their children that will multiply and spread all over the world, till the Day of Judgement.”

BURIAL SERVICE

Mawla Ali (a.s.) carried out the last obligatory rites, and put the coffin cloth on.

The Namaz of Janaza was prayed in the home.

Mawla Ali (a.s.) said “Allahu Akbar” 5 times. Each time the Angels and the heavenly spirits repeated the “Takbeer”.

Mawla Ali (a.s.), the family members and close friends took the coffin to Jannat ul Baqee in the small hours of the night.

Abu Turaab (the father of Soil, a well-known title of Mawla Ali) knew where to bury her.

After the burial the traces of freshly dug earth were blotted out. As a precautionary measure the earth was dug at nearly 40 places and similar looking spots were made ready, in order to prevent any possible excavation of her sacred grave.

Mawla Ali (a.s.) stood in front of her grave and said:

“Friends live together for a little while, and depart, the time of togetherness is very short;

My two friends, Ahmad and Fatimah, followed each other, leaving me alone,

Flow brief was the tide of love and tenderness, in this fleeting world of unsure durability!”

Next morning the news spread in the city like a wild fire.

As expected they rushed to Jannat ul Baqee. Confounded by the 40 alike marks, they decided to dig them all.

But Mawla Ali (a.s.) was standing there, the unsheathed Zulfiqar in his hand.

He said:

“You know, any time, any place, I can overwhelm all of you put together. I have kept quite to discourage discord and disunity. Let it be like that. Go away. If you dare to take a step I shall cut your throats.....”

Discretion was the best part of valour. They filed off, one behind the other, in a line, and went to their homes.

SUMMING UP

Bibi Fatimah Zahra (s.a.) is the daughter and the only child of the Last Messenger of Allah; wife of Mawla Ali; and mother of Aali Muhammad, the Imams.

The moment she came into the world she said:

“I testify that there is no god except Allah.

I testify that Muhammad is the Messenger of Allah; and I testify that Ali is the chief of the faithfuls and the delegated authority of Allah.”

In her looks, stance, diction, and air she was a true reflection of her father. Her character formation, faithfully, in letter and spirit, took after the life style of the Messenger of Allah (s.a.w.w.).

Allah selected her reference to introduce her father, husband and sons to the Archangel, at the time of revealing the verse of purification (the event of *Hadithul Kisa*).

She was the only woman selected by the Holy Prophet (s.a.w.w.) on the occasion of ‘Mubahilah’.

The verse of *Salawaat* (33:56) and the verse of *Muwadata fil Qurbaa* (42:23) were revealed for her and her family.

She cuts off Hell to her followers, and Paradise to her enemies.

Wherever she went the fragrance of Paradise hung around her.

Her father called her whenever he wanted to feel the nearness of paradise.

Mawla Ali (a.s.) said:

“She is the ever-prevailing soul of Paradise. Her fragrance sits around my heart and soul, even though she is no more with me.”

She is one of the four ‘Divinely chosen pure women’ for all times.

Angels stood at her doorsteps to carry out her commands.

She was free from all normal and natural uncleanness;

pure and holy; superior-most Chief of all women, from the beginning to end; free from passions, bright and beautiful; the most truthful; the first lady of Paradise; the wise; the learned; ever-praying, not a single Namaz ever missed by her; obedient follower of Allah's (all) commands; 'Haafiz' of Quran; interpreter of the Holy Book; infallible; and good (Khayr) incarnate.

She talked the language of the Holy Quran and knew, inside out, the philosophy and principles of the religion of Allah. Her command over the meaning and imagery of the 'words' of Allah demonstrated in full force whenever she spoke in private or in public.

She taught Dua-ul-Noor and Namaz of Istighaatha to her faithful followers.

Equal is she, in thought and deeds, in expression and perfection, to her father and husband.

In pedigree she has no equal; in her own right she is the pride of Ahlul Bayt.

The motivating force of the faithfuls like Salman and Abu Zar.

The possessor of 'Mus-haf' (collection of Allah's communications directly revealed to her).

Led a severely simple life, although had every means, worldly as well as heavenly, at her disposal.

Allah created her alongwith her father, husband and sons, years before all ‘creation.’

They alone worshipped Allah and praised Him.

She and her father, in essence and substance, are one.

To annoy her is to annoy him. To love her isto love him. To forsake her is to forsake him. And wrath of Allah is certain to inflict him who annoys or forsakes the Holy Prophet (s.a.w.w.).

The Holy Prophet (s.a.w.w.) said:

“Love Fatimah. She is me. Love for her brings many benefits to mankind — in misfortune, on death bed, in the grave, at “Puli Siraat”, on the Day of Judgement.”

She is the mother of the progeny of the Holy Prophet (s.a.w.w.), according to Sooratul Kawthar.

Allah elected her to be the mother of the Holy Prophet (s.a.w.w.)’s posterity.

The Holy Prophet (s.a.w.w.) said.

“The pedigree of all men and women is traced through father but the children of Fatimah is my progeny.”

The Holy Prophet (s.a.w.w.) called her his own mother.

Allah (Himself) selected her husband.

The household work — bringing water from the well, cooking, washing clothes and utensils, grinding flour, mending and sweeping, was shared equally between her and Fizza, her domestic help.

The tales of her hospitality, piety, and wisdom are told by the faithful women, in every home, around their kitchen-fire.

In her lifetime Mawla Ali (a.s.) did not marry any other woman.

Her House was made known as ‘Ahlul Bayt’.

She is one of the ‘Pure Five’ (Panjatan Paak).

She is one of the fourteen ‘Infallibles’ (Maasoomen).

From her house comes out all good, material and spiritual, like an ever-flowing river of generosity, which overfills every land, which does not dry out at any time.

The needy or the wayfarer, passing by, or making a request, got whatever he wanted, in cash or kind, and more, from her House.

Her generosity and charity, byword among the Muslim of all times, has been made immortal by the verses of Sooratud Dahr.

In her lap the two Imams grew up. In her exclusive care the

inheritors of her father and husband got the best that no children ever had before and after.

After the death of her father, when the Ummah was going astray, it was she who stood up among them to make known the true Islam, in the light of Divine commandments, and in the background of the teachings of the Holy Prophet (s.a.w.w.).

She is the ultimate hope of those who seek nearness of Allah.

Her House is a model, a trend-setter, a lighthouse, an institution of wisdom and learning, for the followers of the true faith.

And from her house will come his son, Imam Sahibuz Zamaan (a.s.), to put an end to deviation and tyranny, to spread justice and fairplay, love and understanding, rule of law through wisdom — the Religion of Allah, Islam.

JANNAT UL BAQEE

Jannat ul Baqee is a graveyard of the Holy Ahlul Bayt.

In addition to Bibi Fatimah Zahra, Imam Hasan, Imam Ali bin Husayn Al-Zaynul Aabideen, Imam Muhammad bin Ali Al-Baqir, Imam Jafar bin Muhammad Al-Sadiq (A'layhumus Salaam), are buried in this graveyard.

Also, buried there are many uncles, aunts and wives of the Holy Prophet (s.a.w.w.).

Grave is a resting place of the dead.

Every man will rise from his or her grave on the Day of Judgement.

This is because Allah, He is the truth; Verily He gives life unto the dead, and verily He is able to do all things; And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves. (22:6-7)

Think not of those, who have been killed in the way of Allah, as dead. Nay, they are living. With their Lord they have provision. (3:169)

And call not those who are killed in the way of Allah "dead". Nay, they are living, only you know not. (2:154)

Death is not the end of life. The body of an ordinary human being disintegrates but the soul lives out to the end, in order to come back to the body and rise from the grave, in which it was buried, to face the Great Trial.

The bodies of the chosen servants of Allah remain in the same condition as they were at the time of burial. There is irrefutable evidence to this fact.

Thinks man that we shall not assemble his bones? Yes. Verily We are able to restore his very fingers! (75:3-4)

*On that day man will cry. Whither to flee! Alas! No refuge!
Unto your Lord is the recourse that day. On that day man
is told the tale of that which has been sent before and left
behind. (75:10-13)*

*That day will faces be resplendent, looking towards their
Lord; And that day will other faces be despondent. (75:22-
24)*

Thinks man that he is to be left aimless? (75:36)

So grave is the meeting place of the soul and the body on the Day of Judgement.

The dead body of a Muslim is not burned or disposed off casually, but under precise laws, is buried quite respectfully.

All Muslims, except a negligible minority, do honour and show respect to their dead, particularly to the graves of the pious and true servants of Allah.

On 8th Shawwaal, Wednesday, in the year 1345 Hijra (April 21, 1926), all graves of Jannat ul Baqee had been demolished.

Since then “Zaa-ireen” (faithfuls who call on the sacred graves to pay homage to the chosen servants of Allah) are not allowed to go near the sacred graves to pray, or to recite Dua’s. Touching the grave to invoke Allah in the name of the Holy Prophet (s.a.w.w.) and his Holy Ahlul Bayt, and to seek their intercession has been prohibited.

Kissing the grave as a show of respect and love is also declared inadmissible.

There are several verses which render null and void actions described above, but we quote below some representative extracts from the Holy Book.

And never (O Muhammad) pray for one of them (hypocrites) who dies, nor stand by his grave. Verily! They disbelieved in Allah and His Messenger, and they died while they were evil-doers. (9:84)

It shows that praying for the dead and standing by the grave was in vogue and permissible in the life time of the Holy Prophet (s.a.w.w.), because of which Allah asks the Holy Prophet (s.a.w.w.) not to do the same for the hypocrites.

O you who believe! Be not friendly with a people with whom Allah is wroth, (a people) who have despaired of the Hereafter, as the disbelievers despair of those who are in the graves. (60:13)

The last words of this verse clearly confirm presence of the dead in the graves.

In view of these words, to believe that people in the grave are nothing but dust is “Kufr”.

Kissing and touching the grave, in view of the verses of the Holy Quran, is not contrary to the Islamic mode of behaviour.

The Holy Quran says:

And when we said unto Angels: "prostrate yourselves before Adam". They fell prostrate, all save Iblees. He disagreed through pride, and so became a disbeliever. (2:34)

Worship is (only) for Allah (alone), but to do honour or show respect to the chosen servants of Allah is not polytheism, even if reverence is expressed through the act of prostration (a function generally reserved for Allah alone). And in this verse it is the command of Allah. He who did not do as directed [fell prostrate before Adam, a created being, not at all equal in status to our Holy Prophet (s.a.w.w.)] is known as Iblees, the eternally accursed Satan.

Why did Allah ask the Angels to prostrate themselves before Adam?

Allah told the Angels that Adam knew "names" which they did not. According to Muslim commentators the "names", Adam came to know through Allah's will, were of the Holy Prophet (s.a.w.w.), Mawla Ali (a.s.), Bibi Fatimah (s.a.), Imam Hasan (a.s.) and Imam Husayn (a.s.).

So if prostration to Adam (whose qualification was the awareness of the Holy names of the Ahlul Bayt) was not only permissible but a command of Allah, then to what limit, Muslims can go to show reverence to the Holy Prophet and his Ahlul Bayt, is open to imaginative minds only.

And the Holy Book of Allah says that whoso disagrees is the follower of the Satan.

At the time of constructing the “House of Allah”, Prophet Ibraaheem (a.s.) stood on a “Black stone” to complete the high walls. Kissing of that “Black stone” (Hajrul Aswad) is one of the essential items of Hajj. Forgetful or willful omission of this command renders the Hajj invalid.

A stone, which has the good fortune of making a contact with the feet of a prophet, has been sanctified by Allah. To kiss the “touch” of a prophet’s feet is Divine worship. This is the will of Allah, the sterile and shallow minds fail to understand.

Is our Holy Prophet (s.a.w.w.) not superior in status to Prophet Ibraaheem (a.s.)?

The Holy Quran says:

That (shall be so); And whoso do honour to the sacred things of Allah, it will be well for him in the sight of his Lord. (22:30)

That (shall be so), And whoso do hounour to the signs of Allah, Verily it is from devotion of the hearts; (22:32)

In connection with the making monuments or signs over the graves, the following verse is referred to for arriving at a reasonable conclusion:

When (the people of the city) disputed of their case among themselves, they said: "Build over them (the cave) a building". Their Lord knows best concerning them. Those who won their point said: "We verily shall build a place of worship over them." (18:21)

The cave mentioned in this verse is the resting place of the "Ashaabul Kahf", the people of Kahf.

Six believers, not surrendering to the tyrant heathen king, took refuge in a cave, alongwith their dog.

After several hundred of years of sleep they were brought to life again. One of them went to town. People gathered round him to know who he was, using out of date coins. He was brought to the king. To verify his story the king with some scholars went to the cave. The man went into the cave alone and informed his comrades about the arrival of the king. They prayed to Allah to make them sleep again.

After a few minutes, the king with the scholars came in and found the six men and the dog quite dead. They decided to build a place of worship over the cave.

The Holy Quran approves the idea of the king and the scholars. It is commendable to build a place of worship over the graves.

Another example is the "Hijr of Ismaa-eel", close to the Holy Kaabaa, wherein Prophet Ismaa-eel (a.s.) and many

other prophets of Allah are buried. It is included in the performance of seven “Tawaafs”.

To invoke Allah to accept intercession of “those”, who are the chosen and elected servants of Allah, is approved by the verses of the Holy Quran.

To us “they” are the Holy Prophet (s.a.w.w.) and his Ahlul Bait; the others are free to choose their medium, but it is settled through the Book of Allah that intercession is permissible.

Who is he that intercedes with Him, Save by His leave, (2:255)

Whoso intercedes with a good prayer shall have a reward thereof, (4:85)

There is no intercessor (with Him), Save after His permission. (10:3)

They shall have no power of intercession, save him who has made a covenant with his Lord. (19:87)

On that Day no intercession avails, save (that of) him unto whom the Beneficent has given leave, and whoso he accepts. (20:109)

He knows what is before them, and what is behind them, and they cannot intercede, except him whom he accepts, (21:28)

No intercession avails with Him, save for him whom He permits. (34:23)

We believe that, in principle, unto Allah belongs all intercession. He says that He delegates His power of intercession to His chosen and elected servants. So we obey His command and seek intercession of the Holy Prophet (s.a.w.w.) and his Ahlul Bayt.

Now we move over to authentic traditions of the Holy Prophet (s.a.w.w.) to bring home to the astray minds the real purport of the verses of the Holy Quran, although it is quite obvious that the Holy Prophet (s.a.w.w.) did not do or say anything contrary to the word of Allah.

Sayyid Nuruddin Shafai writes in book *Wafa al Wafa*:
“Usmaan bin Mazoon, a close friend of the Holy Prophet (both had a common wet nurse), died in the 2nd year of Hijra.

The Holy Prophet (s.a.w.w.) buried him in Jannat ul Baqee. A big heavy stone was carried to his grave by him with the help of quite a few companions. The stone was put into the ground at the head of the grave. The Holy Prophet said:

“I am founding this stone -here to identify the grave of my brother.”

According to a tradition of *Saheeh Bukhari* the stone was so high that he who could jump clear over it was considered the best athlete among the children, playing together.

Allaama Ibni Aseer in his book *Usudul Ghaabah* says:
“The Holy Prophet, whenever free, used to call on the grave of Usmaan bin Mazoon.”

The following tradition is mentioned in *Sunan Ibni Maajaa*:
“Janab Ayeesha has confirmed that the Holy Prophet, tears in his eyes, kissed the dead body of Usmaan bin Mazoon.”

When the illustrious uncle of the Holy Prophet, Hazrath Hamza was slain in the cause of Allah (a Martyr — living, not dead, according to the Holy Quran), the Messenger of Allah (s.a.w.w.) asked the people of Medina to weep over his death.

It is recorded in *Wafa al Wafa* that Bibi Fatimah Zahra (s.a.) used to visit Hazrath Hamza’s grave; and carried out repairs to the grave at regular intervals. She set up a stone to identify his grave.

The same book narrates that the Holy Prophet (s.a.w.w.) burried his son, Hazrath Ibraaheem, in the house, which came into the possession of Muhammad bin Zayd bin Ali.

In *Usudul Ghaabah* it is mentioned that the Holy Prophet erected a symbol, and used to sprinkle water over the grave.

“When Fatimah bintul Asad, mother of Mawla Ali Ibni Abi Talib (a.s.), died (at the time of death she lived with her son in the precinct of the Mosque) the Holy Prophet (s.a.w.w.) immediately arrived, and a grave was dug on the spot

which is the site of the mosque, now known as the grave of Fatimah.

“I say the grave was dug on the site of the Mosque gives a pointer to the fact that in those days a Mosque had been built over her grave.” (*Wafa al Wafa*)

We are only interested in the verses of the Holy Quran and the traditions of the Holy Prophet (s.a.w.w.). It is not our duty to throw light on the point of view of others, but as a passing reference we make it known that all the notable scholars of almost all the sects of Islam unanimously agree and give references of the companions of the Holy Prophet (s.a.w.w.) that what has been done to Jannat ul Baqee is not Islamic and that making structures over the graves of the chosen servants of Allah, touching and kissing their graves, reciting dua'as to invoke Allah through their medium is permissible in Islam.

Allaamah Qastalani, in his commentary of *Saheeh Bukhari*, has observed that calling on the graves of the Muslims is lawful, for the Holy Prophet finally gave permission to call on graves if the visitor does not speak ill of the dead person.

There is a tradition that the Holy Prophet (s.a.w.w.) said:

“Allah has cursed the Jews and the Christians for treating the graves of their prophets as a place of worship — do not turn my grave into a place of worship.”

Another tradition says:

“When Ummi Salama came back from Abyssinia, she had described the places of worship of the Christians, wherein they used to worship the saints, buried there, and worshiped the images of Jesus and Mary.

The Holy Prophet warned Muslims not to worship him in the same manner as the Christians worshipped Jesus.”

The Holy Prophet (s.a.w.w.) was afraid that his followers may exceed the limits and make him or any other person after him, the object of worship, besides Allah. It was not the question of worshipping Allah near or on a grave, of any Holy person. It was a general apprehension. In fact a place where a real devotee of Allah is buried is a sacred place which makes man remember Allah much more than anywhere else.

There is no harm if a man worships Allah wherever he wants.

There are traditions to discourage standing or sitting over a grave, even for praying, not on account of its being an act of blasphemy but because it is a disrespect to the dead believer.

However, in order to save the Muslims from falling into the idolatrous pit, Islam made it compulsory to recite “Tashahud”, in the second and the last *rakat* of every Namaz, the name of the Holy Prophet (s.a.w.w.) as His servant and Messenger is to be mentioned after declaring the absolute Unity of Allah, invoking Allah to bless the Prophet and the members of his family.

After such daily and repeated confessions it becomes impossible for a Muslim to take anything seen or unseen, dead or living, as an object of worship, besides Allah.

To a Muslim there is no one greater than, or superior to the Holy Prophet (s.a.w.w.) and his Ahlul Bayt, among the created beings.

When the Holy Prophet (s.a.w.w.) and his Ahlul Bayt are considered created being, the servants of Allah, in need of His blessings, it would certainly be presumptuous mischief-mongering to accuse some one of being liable to take any one of them as god, besides Allah.

“Ibaadat” or worship depends on the intention.

Reverence paid to the Holy Prophet (s.a.w.w.) and his Ahlul Bayt in the form of bowing down, prostrating, or in any other form, so far as it is reverence, regard, respect and love for them, is in strict compliance of the command of Allah, as per verse 34 of Sooratul Baqarah; and to prohibit it is like an act of the accursed Satan.

If ever the unwary read the text of “Ziyaarat” we recite at the graves of the Holy Prophet (s.a.w.w.) and his Ahlul Bayt they would certainly feel ashamed for spreading falsehood and lies.

The Holy Ouraan says:

O you who believe! Be mindful of your duty to Allah, and seek an approach (waseelah) unto Him. (5:35)

“Waseelah” is “means of approach”.

If Allah had willed He could have guided mankind by inspiring each individual separately, but, in His infinite wisdom, He had not deemed it desirable. He delegated authority to Prophets and Messengers to express His will to His creation. His will was revealed to those chosen by Him.

Those whom they call, to seek the access unto their Lord (to know) which of them is the nearest (to Him), and hope they for His mercy; (17:52)

All the deities, angels and the prophets whom the pagans, the Christians or Jews were calling, (they) themselves prayed and sought the “means of approach” to Allah.

The question is who is the true “waseelah”?

Obedience (itself) is not the means.

The believers are directed, in addition to “Taqwaa” (piety), to seek “waseelah”.

“Waseelah” is something other than one’s own actions. The Holy Quran asserts that the Holy Prophet’s prayer to seek forgiveness and blessings for mankind, is a “means of approach”, besides man’s own actions.

Being the witness of witnesses, the First in the order of submission and worship, the last in the sequence of

prophets, he is the true “waseelah”, the nearest one sought by all.

The Holy Prophet (s.a.w.w.) said:

“My Ahlul Bayt are like the Arc of Noah, Whoso gets into it is saved and whoso stays away is drowned and lost.”

In the case of seeking “waseelah”, to reach Allah, there cannot be any doubt that the only “means of approach” is the Holy Prophet (s.a.w.w.) and his Ahlul Bayt.

We, the followers of the true Islam of the Holy Prophet and Ahlul Bayt, clearly set apart distinctly worship from reverence.

We worship Allah alone; He (alone) we seek for help. We testify that there is no god save Allah, the One Who shares with no one, and that Muhammad (s.a.w.w.) is His servant and Messenger; and that Ali Ibni Abi Talib (a.s.) is his successor and Divinely appointed infallible Imam, and that Bibi Fatimah Zahra (s.a.) and her children, the Divinely appointed Imams, are “Maasoomen” (infallibles).

We know as a fact of history that all of them did not die natural deaths but were slain in the cause of Allah, and are martyrs, living, not dead, as the Holy Quran says.

We call on their symbolic abodes reverently. We touch and kiss the stone and earth underneath which their bodies are lying in peace and harmony, to do honour and show

respect, love and reverence to the chosen infallible servants of Allah.

We recite Dua'as and invoke Allah through their medium (waseelah).

We bow down and bend low in their august and sublime presence, in the tradition of the Angels, who fell prostrate before Prophet Adam (a.s.), in compliance with Allah's command.

We pray and worship the Almighty Allah near and around the ground of their resting place.

We seek their help and make a request to them to stand by us when the Almighty Allah sits in judgement over us, because they alone are, according to the Holy Book, accepted by Allah as intercessors.

We are true Muslims.

The "weak in mind", dull and slow-witted may, in their tiresome unawareness, get confused and confounded, unable to make out what is worship and what is reverence, and go astray in the inevitable direction of blind alley where the cunning-Satan is lying in wait.

We sincerely disapprove the act of demolition of the sacred graves in Jannat ul Baqee.

We rightly protest against the un-Islamic laws which prohibit the true faithfuls to call on the graves of the Holy Prophet (s.a.w.w.) and his Ahlul Bayt, to pray and to invoke Allah through the Divinely approved medium.

AAMAAL AND ZIYAARAT

Bibi Fatimah Zahra (s.a.) was born on 20th Jamaadi ul Aakhar.

She died on 3rd Jamaadi ul Aakhar.

On both days the true faithfuls must offer prayers and recite Ziyaarat.

It is desirable to keep fast and give charity to deserving relatives and faithful destitutes on her birth anniversary.

On the day of her martyrdom, it is desirable to arrange “Majlis”, gathering of as many faithfuls as possible, to mourn and to weep over her martyrdom.

On each day, it is advisable to have a bath and put on clean clothes.

First pray two *Rakat* Namaz of Bibi Fatimah Zahra (s.a.). Pray this Namaz exactly like Fajr Namaz, with the following adjustments.

1. In the first *Rakat*, after recitation of Sooratul Faatihah, recite Sooratul Qadr 100 times.
2. In the second *Rakat*, after recitation of Sooratul Faatihah, recite Sooratul Ikhlaas 100 times.
3. After Salaam recite *Salawaat*, *Bismillaahir-Rahmaanir-Raheem*, and *Tasbih* of Fatimah Zahra (s.a.).

Then recite the following Dua:

| | | |
|---|--|--|
| اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى مُحَمَّدٍ | ALLAAHUMMA S'ALLI A'LLAA MUHAMMADIN'W WA AALI MUHAMMAD. | O Allah, send blessings on Muhammad and on the progeny of Muhammad. |
| بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ | BISMILLAAHIR- RAHMAANIR- RAHEEM. | In the name of Allah, the Beneficent, the Merciful. |
| سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ | SUBH'AANA D'IL I'ZZISH SHAAMIKHIL MUNEEF, | Glory be to the Lord of Honour, the Sublime Authority; |
| سُبْحَانَ ذِي الْجَلَالِ الْبَازِخِ الْعَظِيمِ | SUBH'AANA D'IL- JALAALIL BAAZIKHIL A'Z'EEM, | Glory be to the Lord of Majesty, the Exalted Great; |
| سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ | SUBH'AANA D'IL- MULKIL FAAKHIRIL QADEEM, | Glory be to the Lord of Sovereignty, the Magnificent Eternal; |
| سُبْحَانَ مَنْ لَيْسَ الْبَهْجَةَ وَالْجَمَالَ | SUBH'AANA MAL- LABISAL BAHAJATA WAL JAMAAL, | Glory be to He Who is full of Splendour and Beauty; |
| سُبْحَانَ مَنْ تَرَدَّى بِالتُّورِ وَالْوَقَارِ | SUBH'AANA MAN TARADDAA BINNOORI WAL WAQAAR, | Glory be to He Who is full of Light and Dignity; |
| سُبْحَانَ مَنْ يَرَى آثَرَ التَّمَلِّ فِي الصِّفَا | SUBH'AANA MAN'Y- YARAA ATHARAN NAMLI FIS'SAFAA, | Glory be to He Who makes out the footprints of the ants on the stone; |
| سُبْحَانَ مَنْ يَرَى وَقَعَ الطَّيْرِ فِي الْهَوَاءِ | SUBH'AANA MAN'Y YARAA WAQ-A'T'T'AY- RI FIL-HAWAAA, | Glory be to He Who knows (the exact time and place) the bird dips down through the air; |

سُبْحَانَ مَنْ هُوَ هَكَذَا لَا
هَكَذَا غَيْرُهُ

SUBHAANA MAN
HUWA HAAKAD'AA
LAA HAAKAD'AA
GHAYRUH.

Glory be to He Who
is like this and no one
(other than Him) is
like this.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

ALLAAHUMMA
S'ALLI A'LAA
MUHAMMADIN'W WA
AALI MUHAMMAD.

O Allah, send blessings
on Muhammad and
on the progeny of
Muhammad.

4. Go into Sajdah and beseech Allah for obtaining fulfilment of your legitimate desires.
5. And recite the following Dua:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

ALLAAHUMMA
S'ALLI A'LAA
MUHAMMADIN'W WA
AALI MUHAMMAD.

O Allah, send blessings
on Muhammad and
on the progeny of
Muhammad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR-
RAHMAANIR-
RAHEEM.

In the name of Allah,
the Beneficent, the
Merciful.

يَا مَنْ لَيْسَ غَيْرُهُ رَبُّ يُدْعَى

YAA MAN LAYSA
GHAYRAHOO
RABBUN YUD-AA

O He, besides Whom,
there is no lord, to be
invoked;

يَا مَنْ لَيْسَ فَوْقَهُ إِلَهٌ يُخْشَى

YA MAN LAYSA
FAWOAHOO
ILAAHUN YUKHSHAA,

O He, above Whom,
there is no god to be
feared;

يَا مَنْ لَيْسَ دُونَهُ مَلِكٌ يُتَّقَى

YAA MAN LAYSA
DOONAHOO
MALIKUN YUTTAQAA,

O He, except Whom,
there is no master, to be
obeyed;

يَا مَنْ لَيْسَ لَهُ وَزِيرٌ يُؤْتَى

YAA MAN LAYSA
LAHOO WAZEERUN
YOO-TAA,

O He, Who has no
counsellor, to be
approached,

يَا مَنْ لَيْسَ لَهُ حَاجِبٌ يُرْشَى

YAA MAN LAYSA
LAHOO H'AAJIBUN
YURSHAA,

O He, Who has no
attendant to be bribed;

يَا مَنْ لَيْسَ لَهُ بَوَّابٌ يُعْشَى

YAA MAN LAYSA
LAHOO BAWWAABUN
YUGHSHAA,

O He, Who has no
door-keeper, to be
fooled,

يَا مَنْ لَا يَزِدَادُ عَلَى كَثْرَةِ

السُّؤَالِ إِلَّا كَرَمًا وَجُودًا

YAA MAN LAA
YAZDAADU A'LAA
KATHRATIS SOO-AALI
ILLAA KARAMAN WA
JOODAN'W

O He, Who gives not
but generously and
liberally, (no matter)
how many are the
demands,

وَعَلَى كَثْرَةِ الذُّنُوبِ إِلَّا عَفْوًا

وَصَفْحًا

WA A'LAA
KATHRATID'
D'UNOABI ILLAA

and (deals not) with
numerous sins but
mercifully and kindly;

A'FWAN'W WA
S'AFHAN,

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

S'ALLI A'LAA
MUHAMMADIN'W WA
AALI MUHAMMAD.

Send blessings on
Muhammad and
on the progeny of
Muhammad.

وَأَفْعَلْ بِي كَذَا وَكَذَا

WAF-A'L BEE KAZAA
WA KAZAA

And do (as I request -
mention your legiti-
mate desires).

Now recite the following "short" Ziyaarat.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ

مُحَمَّدٍ

ALLAAHUMMA
S'ALLI A'LAA
MUHAMMADIN'W WA
AALI MUHAMMAD.

O Allah, send blessings
on Muhammad and
on the progeny of
Muhammad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR-
RAHMAANIR-
RAHEEM.

In the name of Allah,
the Beneficent, the
Merciful.

السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ
العَالَمِينَ

ASSALAAMU A'LAYKI
YAA SAYYIDATA
NISAAA-IL A'ALAMEEN

Peace be on you, O
Superior-most chief of
(all) the women of the
worlds.

السَّلَامُ عَلَيْكَ يَا وَالِدَةَ
الحُجَجِ عَلَى النَّاسِ أَجْمَعِينَ

ASSALAAMU A'LAYKI
YAA WAALIDATAL
H'UJAJI A'LAN NAASI
AJMA-E'EEN

Peace be on you,
O Mother of the
Arguments, over all
human beings.

السَّلَامُ عَلَيْكَ أَيَّتُهَا
المُظْلَمَةُ المُنْوَعَةُ حَقَّهَا

ASSALAAMU A'LAYKI
AYYATUHAL
MAZ'LOOMATUL
MAMNOO-A'TU
H'AQQAHAA

Peace be on you, O she
who was exposed to
torment and harshness,
prevented from getting
her rights,

(Then say):

اللَّهُمَّ صَلِّ عَلَى أُمَّتِكَ
وَابْنَةِ نَبِيِّكَ

ALLAAHUMMA S'ALLI
A'LAA AAMATIKA
WA ABNATI
NABIYYIKA

O Allah! Bless Thy
servant,
the daughter of Thy
prophet,

وَرَوْجَةِ وَصِيِّ نَبِيِّكَ

WA ZAWJATI WAS'IYYI
NABIYYIKA

wife of the successor of
Thy prophet.

صَلَاةً تُرْلِفُهَا فَوْقَ رُفْعِي
عِبَادِكَ المُكْرَمِينَ

S'ALWAATAN
TUZLIFUHAA FAWQA
ZULFAA I'BAADIKAL
MUKARRAMEENA

Blessings that bring
her nearest to Thee,
nearer than Thy noblest
servants,

مِنْ أَهْلِ السَّمَاوَاتِ وَأَهْلِ
الأَرْضِينَ

MIN AHLIS
SAMAAWAATI WA
AHLIL ARAZEENA

from among the people
of the heavens and the
earths.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

ALLAAHUMMA
S'ALLI A'LAA
MUHAMMADIN'W WA
AALI MUHAMMAD.

O Allah, send blessings
on Muhammad and
on the progeny of
Muhammad.

After this pray two *Rakat* Namaz of Ziyaarat, just like Namaz of Fajr, with the following adjustments:

1. In the first *Rakat*, after recitation of Sooratul Faatihah, recite Sooratul Yaa Seen.
2. In the second *Rakat*, after recitation of Sooratul Faatihah, recite Sooratur Rahmaan.
3. After salaam recite *tasbeeh* of Fatimah Zahra (s.a.) and recite any authentic Dua narrated from “Maasoomen” (a.s.).

To call on the grave of Bibi Fatimah Zahra (s.a.), with the intention of Ziyaarat, is a must (*Sunnat Mawkidah*) for every faithful.

At the time of going to “Ziyaarat”, have a bath, put on white (preferably) new clothes, be clean, and recite “*Takbeer*”, *Kalamah* and *Salawaat* from house to “Haramul Matahar”.

While entering Jannat ul Baqee take permission for entering (*Azan-e-Dukhool*) in the following words:

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ
 مِنْ أَبْوَابِ بُيُوتِ نَبِيِّكَ
 صَلَوَاتِكَ عَلَيْهِ وَآلِهِ وَقَدْ
 مَنَعَتِ النَّاسَ أَنْ يَدْخُلُوا
 إِلَّا بِإِذْنِهِ

ALLAAHUMMA INNEE
 WAQAFU A'LAA
 BAABIN MIN ABWAABI
 BUYOOTI NABIYYIKA
 S'ALAWAATUKA A'LAYHI
 WA AALIHEE WA QAD
 MANAA'-TAN NAASA
 AN YADKHULOO ILLAA
 BI-ID'NIHEE.

O Allah I stand still at the door, one of the doors of the house of Thy Prophet, Thy blessings be on him and on his children, because people are not allowed to enter without his permission.

فَقُلْتُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا
أَنْ يُؤْذَنَ لَكُمْ»

اللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ
صَاحِبَةِ هَذَا الْمَشْهَدِ
الشَّرِيفِ فِي عَيْبَتِهِ كَمَا
أَعْتَقِدُهَا فِي حَضْرَتِهِ

وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاءَكَ
عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ
عِنْدَكَ يُرْزَقُونَ يَرَوْنَ مَقَامِي
وَيَسْمَعُونَ كَلَامِي وَيَرُدُّونَ
سَلَامِي

وَأَنَّكَ حَجَبْتَ عَنِّي سَمْعِي
كَلَامَهُمْ وَفَتَحْتَ بَابَ فَهْمِي
بِلَيْدِ مُنَاجَاتِهِمْ

وَإِنِّي أَسْتَاذِنُكَ يَا رَبِّ أَوْلًا
وَأَسْتَاذِنُ رَسُولَكَ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ

FAQULTA: YAA
AYYUHAL LAD'EENA
AAMANOO LAA TAD
KHULOBUYOOTAN
NABIYYI ILLAA AN
YOOD'ANA LAKUM.

ALLAAHUMMA INNEE
AA'-TAQIDU H'URMATA
S'AAH'IBATI HAAD'AL
MASHHADISH SHAREEFI
FEE GHAYBATIHAA
KAMAA AA'-TAQIDU
HAA FEE H'AZ"RATIHAA

WA AA'-LAMU ANNA
RASOOLAKA WA
KHULAFAA-AKA
A'LAYHIMUS SALAAMU
AH'YAAA-UN I'NDAKA
YURZAOOONA
YARAWNA MAQAAMEE
WA YASMA-O'ONA
KALAAMEE WA
YARUDDOONA
SALAAMEE

WA ANNAKA H'AJABTA
A'N SAM-E'E
KALAAMAHUM WA
FATAH'TA BAABA
FAHMEE BI-LAD'EED'I
MUNAAJAATIHIM

WA INNEE ISTAAD'IN-
UKA YAA RABBI AW-
WALAN WA ASTAAD'INU
RASOOLAKA S'AL-
LALLAAHU A'LAYHI WA
AALIHEE

Said Thou: "O believers do not enter into the house of the Prophet unless permission is given to you."

O Allah I observe sanctity of the master of this honoured place of pilgrimage in her heavenly invisibility; just as I should show reverence to her in her (actual) presence.

I am well aware that he is Thy Messenger and they are Thy appointed authority (peace be on them), living by Thy leave, preserving, seeing my place of halting, hearing my words, answering my "Salaam";

and Thou has shut off their speech from my hearing but has unbolted the door of my understanding, because of my delightful recitation of their merits.

I ask for Thy permission O my Lord first, and then seek Thy Messenger's leave (Blessings of Allah be on him and his descendents).

ثَانِيَا وَاسْتَاذِنُ امْتِكَ وَابْنَتِهِ
 نَبِيَّكَ الْمَفْرُوضِ عَلَيَّ طَاعَتُهُ
 فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَآلِهِ

THAANIYAN WA
 ASTAAD'INU AAMATIKA
 WA ABNATI NABIYYIKA
 AL-MAFROOZ"A A'LAYYA
 T'AA-A'ATIHA
 FAATIMATU BINTA
 RASOOLILAAH
 S'ALLALLAAHU A'LAYHI
 WA AALIHIEE

And take permission
 from Thy servant, the
 daughter of Thy
 Prophet, obedience
 unto her made
 obligatory on me,
 Fatimah, daughter of
 the Messenger of Allah;
 blessings of Allah be
 on him and his
 descendents.

وَالْمَلَائِكَةَ الْمُوَكَّلِينَ بِهِدِهِ
 الْبُغْعَةَ الْمُبَارَكَةَ ثَالِثًا

WAL MALAIKATALMU-
 WAKKALEENA BIHAA-
 DHIHEE ALBUQA'TI-
 LMUBAARAKATI THALI-
 THAN

and the permission
 of the angels whom
 are commissioned to
 supervise this blessed
 area, thirdly.

أَدْخُلُ يَا بِنْتَ رَسُولِ اللَّهِ

A'ADKHULU YA BINTA
 RASOOLILAAH

May I enter, O daugh-
 ter of the Messenger of
 Allah?

أَدْخُلُ يَا حُجَّةَ اللَّهِ

A'ADKHULU YA HUIJATA
 ALLAAH

May I enter, O
 Argument of Allah?

أَدْخُلُ يَا مَلَائِكَةَ اللَّهِ

A'ADKHULU YA
 MALAIKATA ALLAHI
 ALMUQARRABEENA
 ALMUQEEMEENA
 FEE HAADHEE
 ALMASHHADI

May I enter, O angels
 of Allah—the intimate,
 the residing in this
 shrine?

الْمُقَرَّبِينَ الْمُقِيمِينَ فِي هَذَا
 الْمَشْهَدِ

فَادِّنْ لِي يَا مَوْلَاتِي فِي الدُّخُولِ

FA'DHAN LEE YA
 MAWLAATEE FEE
 ALDDUKHOOLI

So, (please do) permit
 me to enter, O my
 Master,

أَفْضَلَ مَا أَدْنَتْ لِأَحَدٍ مِنْ
 أَوْلِيَائِكَ

AFD'ALA MA AD'HINTA
 L'AH'ADIN MIN
 AWLIYAA'IKA

in the best way of per-
 mission that you have
 ever conferred upon
 any of your intimate
 adherents.

فَإِنْ لَمْ أَكُنْ أَهْلًا لِذَلِكَ

FA'IN LAM AKUN AHLAN
 LIDHA'LIKA

If I do not deserve such
 permission,

فَأَنْتَ أَهْلٌ لِّذَلِكَ

FA'ANTA AHLUN
LIDHA'LIKA

then you are worthy of
conferring it upon me.

Kiss the door and step in the right foot first, reciting the following:

بِسْمِ اللَّهِ وَبِاللَّهِ وَفِي سَبِيلِ
اللَّهِ

BISMILLAAHI WA
BILLAHI WA FEE
SABEELILAAHI

In the name of Allah,
for the sake of Allah,
and in the cause of
Allah,

وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ

WA A'LAA MILLATI
RASOOLI LLAHI
S'ALLAAHU A'LAYHEE
WA AALIHEE

and on account of
the religion of the
Messenger of Allah,
blessings of Allah be
on him and his
descendants,

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي
وَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ

ALLAAHUMMAGHFIR
LEE WAR-H'AMNEE WA
TUB A'LAYYA INNAKA
ANTAT TAWWAABUR
RAHEEM.

O Allah forgive me and
have mercy on
me, and accept my
repentance. Verily
Thou art Merciful who
allows the penitent to
have His mercy.

Go near the grave, touch, kiss and embrace it.

Face the grave and say the following before reciting the Ziyaarat.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

ALLAAHUMMA
S'ALLI A'LAA
MUHAMMADIN'W WA
AALI MUHAMMAD.

O Allah, send blessings
on Muhammad and
on the progeny of
Muhammad.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR-
RAHMAANIR-
RAHEEM.

In the name of Allah,
the Beneficent, the
Merciful.

يَا مُتَحَنَّنَةً اِمْتَحَنَكَ اللهُ
الَّذِي خَلَقَكَ قَبْلَ أَنْ يَخْلُقَكَ

فَوَجَدَكَ لِمَا اِمْتَحَنَكَ صَابِرَةً

وَرَعَمْنَا أَنَا لَكَ أَوْلِيَاءُ
وَمُصَدِّقُونَ وَصَابِرُونَ لِكُلِّ مَا
أَتَانَا بِهِ أَبُوكَ صَلَّى اللهُ عَلَيْهِ
وَأَلِهِ وَآتَى بِهِ وَصِيَّهُ

فَإِنَّا نَسْأَلُكَ إِن كُنَّا صَادِقِينَ
إِلَّا الْحَقِّقِينَ بِتَصَدِيقِنَا لَهُمَا
لِنُبَشِّرَ أَنْفُسَنَا بِأَنَّا قَدْ طَهَّرْنَا
بِوِلَايَتِكَ

YAA MUMTAH'ANA-
TUM—TAH'ANAKIL-
LAAHUL— LAD'EE
KHALQAKI QABLA AN
YAKHLUQAKI

FAWAJADAKI LIMAM—
TAH'ANAKI S'AABI-
RATAN

WA ZA-'AMNAA
ANNAA LAKI AWL-
IYAAA—U WA
MUS'ADDIOOONA WA
S'AABIROONA LIKULLI
MAA ATAANAA BIHI
ABOOKI S'ALLALLAA-
HU A'LAYHI WA
AALIHI WA ATAA BIHI
WAS'IYYUHU

FA-INNAA NAS-ALUKI
IN KUNNAA S'ADD-
AQNAAKI ILLAA
ALH'AOTINAA BI—
TAS'DEEOINAA LAHU-
MAA LINUBASHSHIRA
ANFUSANAA BI-AN-
NAA QAD T'AHURNAA
BI—WILAAAYATIKI

O thoroughly tested,
your creation was out-
and-out measured by
Allah before you were
brought into being;

so found you, as
expected, in your
examination, proper
and accurate.

We declare (this)
because (we) are your
followers (friends),
aware of the truth, and
are bound to all that
which came with your
father (blessings of
Allah be on him and on
his descendants) and
his successor.

So, we expect, if we
rightly known your
truthfulness, nothing
but our duty, and
for our testimony of
them, to receive from
you good tidings for
ourselves, because our
sincere friendship with
you purifies us.

Then lift the right index finger in front of your chest and
recite the following:

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ
اللهِ

ASSALAAMU A'LAYKI
YAA BINTA
RASOOLILLAAH

Peace be on you, O
Daughter of the
Messenger of Allah.

| | | |
|--|--|--|
| السَّلَامُ عَلَيْكَ يَا بِنْتَ نَبِيِّ اللَّهِ | ASSALAAMU A'LAYKI YAA BINTA NABIYYILLAAH | Peace be on you, O Daughter of the Proph- et of Allah. |
| السَّلَامُ عَلَيْكَ يَا بِنْتَ حَبِيبِ اللَّهِ | ASSALAAMU A'LAYKI YAA BINTA H'ABEEBILLAAH | Peace be on you, O Daughter of the dearest beloved of Allah. |
| السَّلَامُ عَلَيْكَ يَا بِنْتَ خَلِيلِ اللَّهِ | ASSALAAMU A'LAYKI YAA BINTA KHALEELILLAAH | Peace be on you, O Daughter of the close friend of Allah. |
| السَّلَامُ عَلَيْكَ يَا بِنْتَ صَفِيٍّ اللَّهِ | ASSALAAMU A'LAYKI YAA BINTA S'AFIYYI LLAH | Peace be on you, O Daughter of the sincere servant of Allah. |
| السَّلَامُ عَلَيْكَ يَا بِنْتَ أَمِينِ اللَّهِ | ASSALAAMU A'LAYKI YAA BINTA AMEENILLAAH | Peace be on you, O Daughter of the faithful confidant of Allah. |
| السَّلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ خَلْقِ اللَّهِ | ASSALAAMU A'LAYKI YAA BINTA KHAYRI KHALQILLAAH | Peace be on you, O Daughter of the best creation of Allah. |
| السَّلَامُ عَلَيْكَ يَا بِنْتَ أَفْضَلِ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَمَلَائِكَتِهِ | ASSALAAMU A'LAYKI YAA BINTA AFZ"ALI AMBIYAAA—ILLAH WA RUSULIHI WA MALAAA—IKATIHI | Peace be on you, O Daughter of the supe- rior-most among the prophets of Allah, and His messengers, and His angels. |
| السَّلَامُ عَلَيْكَ يَا بِنْتَ خَيْرِ الْبَرِيَّةِ | ASSALAAMU A'LAYKI YAA BINTA KHAYRIL BARIYYATI | Peace be on you, O Daughter of the "Best Individual". |
| السَّلَامُ عَلَيْكَ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ مِنَ الْأُولِينَ وَالْآخِرِينَ | ASSALAAMU A'LAYKI YAA SAYYIDATA NISAAA-IL A'ALAMEE- NA MINAL AWWALEE- NA WAL AAKHIREEN | Peace be on you, O Chief of the women of the worlds, from the beginning to the end. |

| | | |
|---|--|--|
| الْسَّلَامُ عَلَيْكَ يَا زَوْجَةَ وَلِيِّ اللَّهِ وَخَيْرِ الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ | ASSALAAMU A'LAYKI YAA ZAWJATA WALI- YYILLAHI WA KHAY- RALKHALOI BAA'-DA RASOOLILLAAH | Peace be on you, O wife of the representative of Allah, the best creation, after the Messenger of Allah, |
| الْسَّلَامُ عَلَيْكَ يَا أُمَّ الْحَسَنِ وَالْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ | ASSALAAMU A'LAYKI YAA UMMAL H'ASANI WAL H'USAYMI SAYYI- DAY SHABAABI AHLIL JANNATI | Peace be on you, O Mother of Hasan and Husayn, the prime leaders of the people of paradise. |
| الْسَّلَامُ عَلَيْكَ أَيَّتُهَا الصِّدِّيقَةُ الشَّهِيدَةُ | ASSALAAMU A'LAYKI AYYATUHAS' S'IDDEEQATUSH SHAHEEDATU | Peace be on you, O truthful Martyr. |
| الْسَّلَامُ عَلَيْكَ أَيَّتُهَا الرِّضِيَّةُ الْمَرْضِيَّةُ | ASSALAAMU A'LAYKI AYYATUHAR RAZ'I YYATUL MARZ'IYYATU | Peace be on you, O thankfully satisfied. |
| الْسَّلَامُ عَلَيْكَ أَيَّتُهَا الْفَاضِلَةُ الرَّكِيَّةُ | ASSALAAMU A'LAYKI AYYATUHAL FAAZ'ILATUZ ZAKIYYATU | Peace be on you, O distinctly wise, |
| الْسَّلَامُ عَلَيْكَ أَيَّتُهَا الْحُورَاءُ الْإِنْسِيَّةُ | ASSALAAMU A'LAYKI AYYATUHAL H'AWRAAA—UL INSI- YYATU | Peace be on you, O heavenly beauty in human shape. |
| الْسَّلَامُ عَلَيْكَ أَيَّتُهَا التَّقِيَّةُ التَّقِيَّةُ | ASSALAAMU A'LAYKI AYYATUHAT TAQIYYATUN NAQIYYATU | Peace be on you, O God-fearing, pure and holy. |
| الْسَّلَامُ عَلَيْكَ أَيَّتُهَا الْمُحَدَّثَةُ الْعَلِيمَةُ | ASSALAAMU A'LAYKI AYYATUHAL MUH'ADDA— THATUL A'LEEMATU | Peace be on you, O wise who conversed with the Angels. |

السَّلَامُ عَلَيْكَ أَيُّهَا
الْمَظْلُومَةُ الْمَغْضُوبَةُ

السَّلَامُ عَلَيْكَ أَيُّهَا
الْمُضْطَّهَدَةُ الْمَقْهُورَةُ

السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ
بِنْتَ رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ صَلَّى اللَّهُ عَلَيْكَ
وَعَلَى رُوحِكَ وَبَدَنِكَ

أَشْهَدُ أَنَّكَ مَضَيْتِ عَلَى بَيْتِنَا
مِنْ رَبِّكَ

وَأَنَّ مَنْ سَرَّكَ فَقَدْ سَرَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وَمَنْ جَفَاكَ فَقَدْ جَفَا رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

ASSALAAMU A'LAYKI
AYYATUHAL
MAZ'LOOMATUL
MAGHS'OOBATU

ASSALAAMU A'LAYKI
AYYATUHAL
MUZ'T'AHADATUL
MAHOORATU

ASSALAAMU A'LAYKI
YAA FAAT'IMATU
BINTA RASOOLIL-
LAAH WA RAH'MAT-
ULLAAHI WA
BARAKAATUHU
S'ALLALLAAHU A'LAY-
KI WA A'LAA ROOH'IKI
WA BADANIKI

ASHHADU ANNAKI
MAZ'AYTI A'LAA BAYY-
INATIN MIN RABBIKI

WA ANNA MAN
SARRAKI FAQAD
SARRA RASOOL-
ALLAAHI S'ALLALLAA-
HU A'LAYHI WA
AALIHI

WA MAN JAFAAKI
FAQAD JAFAA
RASOOLALLAAHI
S'ALLALLAAHU
A'LAYHI WA AALIHI

Peace be on you, O
wrongfully and
unlawfully kept out,
under duress.

Peace be on you, O
who was made a victim
of violent treatment.

Peace be on you, O
Fatimah, daughter of
the Messenger of Allah,
and Mercy of Allah,
and His blessings;
blessings of Allah be on
you, on your soul and
body.

I bear witness that,
verily, you departed
from this world as a
convincing proof of
Allah,

and that he who made
you happy, indeed, had
satisfied the Messenger
of Allah, blessings of
Allah be on him and on
his children.

He who opposed you,
in fact, had opposed
the Messenger of Allah,
blessings of Allah be
on him and on his
children.

| | | |
|---|--|---|
| وَمَنْ آذَاكَ فَقَدْ آذَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ | WA MAN AAD'AAKI FAQAD AAD'AA RASOOLALLAAHI S'ALLALLAAHU A'LAYHI WA AALIHI | He who hurt you, infact, had hurt the Messenger of Allah, blessings of Allah be on him and on his children. |
| وَمَنْ وَصَلَكَ فَقَدْ وَصَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ | WA MAN WAS'ALAKI FAQAD WAS'ALA RASOOLALLAAHI S'ALLALLAAHU A'LAYHI WA AALIHI | He who loved you, indeed, had loved the Messenger of Allah, blessings of Allah be on him and on his children. |
| وَمَنْ قَطَعَكَ فَقَدْ قَطَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ | WA MAN OAT'A—A'KI FAQAD QAT'A—A RASOOLALLAAHI S'ALLALLAAHU A'LAYHI WA AALIHI | He who renounced you, infact, had renounced the Messenger of Allah, blessings of Allah be on him and on his children. |
| لَأَتَّكَ بِضِعَّةٍ مِنْهُ وَرُوحَهُ الَّذِي بَيْنَ جَنْبَيْهِ | LI-ANNAKI BIZ"— A'TUN MINHU WA ROOH'UHUL LAD'EE BAYNA JANBAYHI | Certainly you are his part and parcel, and his joy, permanently attached to his body and soul. |
| أَشْهَدُ اللَّهَ وَرُسُلَهُ وَمَلَائِكَتَهُ | USHHIDULLAAHA WA RUSULAHU WA MALAAA—IKATAHU | I call Allah as a witness, and also His Messengers, and His Angels, |
| أَتِي وَلِيٍّ لِمَنْ وَالَاكِ | ANNEE WALIYYUN LIMAN WAALAAKI | that indeed he is my friend whom your love is available, |
| وَعَدُوٌّ لِمَنْ عَادَاكِ | WA—A'DUWWUN LIMAN A'ADAARI | he is my enemy who is your opponent, |
| وَحَرَبٌ لِمَنْ حَارَبَكَ | WA H'ARBUN LIMAN H'AARABAKI | he is my adversary who makes war against you. |
| أَنَا يَا مَوْلَاتِي بِكِ وَبِأَبِيكِ | ANAA YAA MAWLAATEE BIKI | I am with you O my Lady, |

وَبَعْلِكَ وَالْأَيْمَةَ مِنْ وُلْدِكَ
مُوقِنٌ

وَيُؤَلِّمُ بِهِمْ مُؤْمِنٌ

وَلِطَاعَتِهِمْ مُلْتَزِمٌ

أَشْهَدُ أَنَّ الدِّينَ دِينُهُمْ

وَالْحُكْمَ حُكْمُهُمْ

وَهُمْ قَدْ بَلَّغُوا عَنِ اللَّهِ عَزَّ
وَجَلَّ

وَدَعَوْا إِلَى سَبِيلِ اللَّهِ
بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ
لَأَيْمٍ

وَصَلَوَاتُ اللَّهِ عَلَيْكَ وَعَلَى
أَيْبِكَ وَبَعْلِكَ وَذُرِّيَّتِكَ
الْأَيْمَةَ الطَّاهِرِينَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ
بَيْتِهِ

WA BI-ABEEKI WA
BAA'-LIKI WAL
A-IMMATI MIN
WULDIKI MOO-
QINUN

WA BI-WALAA-YATI-
HIM MOO-MINUN

WA LIT'AA—A'TIHIM
MULTAZIMUN

ASHHADU ANNAD
DEENA DEENUHUM

WAL H'UKMA
H'UKMUHUM

WA HUM QAD
BALLAGHOO A'NI
LLAAHI A'ZZA WA
JALLA

WA DA—A'W ILAA
SABEELILLAHI BIL
H'IKMATI WAL MAW—
I'ZATIL H'ASANATI

LAA TAA—
KHUD'UHUM FIL-
LAAHI LAWMATU
LAA-IMIN

WA SALAWAATULLAA-
HI A'LAYKI WA A'LAA
ABEEKI WA BAA'-LIKI
WA D'URRIYYATIKIL
A—IMMATIT' T'AA-
HIREEN

ALLAAHUMMA S'ALLI
A'LAA MUHAMMADIN
WA AHLI BAYTIHI

with your father, with
your husband, and with
the Imams, in your
progeny; sure of your
children,

faithful unto their
authority,

and have taken
obedience unto them as
a duty upon myself.

I affirm that “the
religion” is their
religion,

and “the authority” is
their authority.

They certainly
performed their duty
unto the Almighty, the
Glorious Allah

and called unto the
path of Allah, with
wisdom and good
advice,

criticism of the mean
did not deter them,

blessings of Allah be on
you and on your father,
on your husband, and
on your children, the pure
Imams.

O Allah send blessings
on Muhammad and
on the People of the
House,

وَصَلَّى عَلَى الْبَتُولِ الظَّاهِرَةِ

الصِّدِّيقَةِ الْمَعْصُومَةِ

التَّقِيَّةِ النَّقِيَّةِ

الرَّضِيِّةِ الْمَرْضِيِّةِ

الرَّزْكَيَّةِ الرَّشِيدَةِ

الْمَظْلُومَةِ الْمَقْهُورَةِ

الْمَعْصُومَةِ حَقُّهَا

الْمَمْنُوعَةِ إِرْثُهَا

الْمَكْسُورَةِ ضِلْعُهَا

الْمَظْلُومِ بَعْلُهَا

الْمَقْتُولِ وَلَدُهَا

فَاطِمَةَ بِنْتِ رَسُولِكَ

وَبَضْعَةَ لَحْمِهِ

وَصَمِيمِ قَلْبِهِ

وَفَلْدَةِ كَبِدِهِ

وَالنُّجْبَةَ مِنْكَ لَهُ

WA S'ALLI A'LAL BA-
TOOLIT' T'AAHIRATIS'

S'IDDEEQATI
MAA'—S'OOMATIT

TAQIYYATIN NAQI-
YYATIR

RAZ'I YYATIL MARZ'I
YYATIZ

ZAKIYYATIR RASHEE-
DATIL

MAZ'LOOMATI L
MAQHOORATIL

MAGHS'OOBATI
H'AQQUHAL

MAMNOO—A'TI
IRTHUHAL

MAKSOORATI Z'I
L—U'HAL

MAZ'LOOMI BAA'—LU-
HAL

MAQTOOLI WALADU-
HAA

FAAT'IMATA BINTI
RASOOLIKA

WA BIZ"—A'TI LAH'MI-
HI

WA S'AMEEMI QALBIHI

WA FILD'ATI KABIDIHI

WAN—NUKHBATI
MINKA LAHU

and bless the Batool,
the pure,

the infallible truthful,

God-fearing, holy,

agreeing, satisfied,

wise, upright,

wronged, unjustly
treated,

prevented from getting
her rights,

her house was set on
fire.

her ribs were broken,

her husband was
wronged,

her children were
killed,

Fatimah, daughter of
Thy Prophet,

his flesh and blood,

his peace of mind,

his heart's beat,

and a choice of Thou
she is,

| | | |
|--|---|---|
| وَالْحُحْفَةَ حَخَصَّتْ بِهَا وَصِيَّهُ | WAT—TUH’FATI KHAS’AS’TA BIHAA WAS’IYYAHU | a rare precious particularised masterpiece for his successor, |
| وَحَبِيبَةَ الْمُصْطَفَى | WA H’ABEEBATIL MUST’AFAA | darling of Mustafa, |
| وَقَرِيبَتَهُ الْمُرْتَضَى | WA QAREENATIL MURTAZ’AA | soul and self of Murtaza, |
| وَسَيِّدَةَ النِّسَاءِ | WA SAYYIDATIN NISAAA-I | chief of the women, |
| وَمُبَشِّرَةَ الْأَوْلِيَاءِ | WA MUBASHSHIRATIL AWLIYAAA—I | paraclete of the “most excellent” |
| حَلِيفَةَ الْوَرَعِ وَالزُّهْدِ | H’ALEEFATIL WARA—I’ WAZ-ZUHDI | supporter of the chaste and the devotees of Allah, |
| وَتَفَاحَةَ الْفِرْدَوْسِ وَالْخُلْدِ | WA TUFFAAH’ATIL FIRDAWSI WAL KHULDIL | vision of the kingdom to come, |
| الَّتِي شَرَفَتْ مَوْلِدَهَا بِنِسَاءِ الْجَنَّةِ | LATEE SHARRAFTA MAWLIDAHAA BI- NISAA-IL JANNATI | rejoiced in glory the women of Paradise on her birth, |
| وَسَلَّلَتْ مِنْهَا أَنْوَارَ الْأَيْمَةِ | WA SALALTA MINHAA ANWAARAL A-IMMATI | the light of the Imams were drawn out from her, |
| وَأَرْخَيْتَ دُونَهَا حِجَابَ التَّبَوُّةِ | WA ARKHAYTA DOO- NAHAA H’IJAABAN NUBUWWATI | no one is covered, except her, with the inherent quality of prophethood. |
| اللَّهُمَّ صَلِّ عَلَيْهَا | ALLAAHUMMA S’ALLI A’LAYHAA | O Allah, send blessings on her, |
| صَلَاةً تَزِيدُ فِي مَحَلِّهَا عِنْدَكَ | S’ALAATAN TAZEEDU FEE MAH’ALLIHAA I’NDAKA | which add more and more to her position near Thee |
| وَشَرَّفَهَا لَدَيْكَ | WA SHARAFIHAA LADAYKA | and glorify her honour before Thee; |

وَمَنْزُلَتِهَا مِنْ رِضَاكَ

WA MANZI LATIHAA
MIN RIZ"AAKA

(so that) her status
gives Thee joy and
delight.

وَبَلِّغْهَا مِنَّا تَحِيَّةً وَسَلَامًا

WA BALLIGH—
HAA MINNAA
TAH'IYYATAN WA
SALAAMAN

Convey our salutation
and greetings to her,

وَأْتِنَا مِنْ لَدُنْكَ فِي حُبِّهَا
فَضْلًا وَإِحْسَانًا وَرَحْمَةً
وَعُفْرَانًا

WA AATINAA MIN
LADUNKA FEE H'UB-
BIHAA FAZ"LAN WA
IH'SAANAN
WA RAH'MATAN WA
GHUFRAANAN

and give us many
bounties, gifts, mercy
and forgiveness on
account of our love for
her.

إِنَّكَ دُو الْعَفْوِ الْكَرِيمِ

INNAKA D'UL—A'FWIL
KAREEM

Verily Thou art
forgiving, kind.

Recite the following *Salawaat*:

اللَّهُمَّ صَلِّ عَلَى الصِّدِّيقَةِ
فَاطِمَةَ الزَّكِيِّ حَبِيبَةَ حَبِيبِكَ
وَنَبِيِّكَ

ALLAAHUMMA S'ALLI
A'LAS' S'IDDEEQATI
FAAT'IMATAZ ZAKI-
YYATI H'ABEEBATI
H'ABEEBIKA WA NABI-
YYIKA

O Allah send blessings
on the truthful
Fatimah, the pure,
the dearest darling
of Thy most beloved
friend, Thy Prophet,

وَأُمَّ أَحِبَّائِكَ وَأَصْفِيَائِكَ
الَّتِي انْتَجَبْتَهَا وَفَضَّلْتَهَا وَ
اخْتَرْتَهَا عَلَى نِسَاءِ الْعَالَمِينَ

WA UMMI AH'IB-
BAAA—IKA WA
AS'FIYAAA—IKAL
LATIN-TAJABTAHAA
WA FAZ"Z'ALTAHAA
WAKH—TARTAHAA
A'LAA NISAAA-IL
A'ALAMEEN

the mother of Thy
friends and close
supporters, whom
Thou chose, favoured
and gave preference
over all the women of
the worlds.

اللَّهُمَّ كُنِ الطَّالِبَ لَهَا مِمَّنْ
ظَلَمَهَا وَاسْتَحَفَّ بِحَقِّهَا
وَكُنِ الثَّائِرَ اللَّهُمَّ بِدَمِ أَوْلَادِهَا

ALLAAHUMMA
KUNIT' T'AALIBA
LAHAA MIMMAN
ZALAMAHA
WAS—TAKHAFFA
BIH'AQQIHAA WA
KUNITH—THAA—IRA
ALLAAHUMMA BID-
AMI AWLAADIHAA

O Allah call to account those who wronged her and suppressed her rights, and take revenge from those who killed her children,

اللَّهُمَّ وَكَمَا جَعَلْتَهَا أُمَّ
الْأَيِّمَةِ الْهُدَى وَحَلِيَّةَ
صَاحِبِ اللِّوَاءِ وَالْكَرِيمَةِ
عِنْدَ الْمَلَأِ الْأَعْلَى

ALLAAHUMMA WA
KAMAA JA—A'LTA-
HAA UMMA A—IM-
MATIL HUDAA WA
H'ALEELATA S'AAH'IBI
LILLAWAAA—I WAL
KAREEMATA I'NDAL
MALAA-IL AA'-LAA

O Allah, in the same manner as Thou chose her to be the mother of the Imams of guidance, the life-partner of the standard-bearer on the Day of Judgement, and gave her the loftiest position in the highest heaven.

فَصَلِّ عَلَيْهَا وَعَلَى أُمِّهَا
صَلَاةً تُكْرِمُ بِهَا وَجْهَ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

FAS'ALLI A'LAYHAA
WA A'LAA UMMIHAA
S'ALAATAN TUKRIMU
BIHAA WAJHA ABEE-
HAA MUH'AMMADIN
S'ALLALLAAHU A'LAY-
HI WA AALIHI

So, send blessings on her and on her mother, blessings that brighten the face of her father, Muhammad, blessings of Allah be on him and on his children,

وَتُقْرَبُ بِهَا أَعْيُنُ ذُرِّيَّتِهَا وَ
أَبْلِغُهُمْ عَنِّي فِي هَذِهِ السَّاعَةِ
أَفْضَلَ التَّحِيَّةِ وَالسَّلَامِ

WA TUQURRIBIHAA
AA'-YUNA D'URRIYYA-
TIHAAWA ABLIGH—
HUMA A'NNEE FEE
HAAD'IHIS SAA—A'TI
AFZ"ALAT TAH'IYYATI
WASSALAAM

which give joy and delight to her children, and convey my heartfelt salutations and greetings to them just now.

After reciting the Ziyarat pray at least 2 *Rakat* Namaz of Ziyarat; and also Namaz of Bibi Fatimah Zahra (s.a.) although it is desirable to pray as much as possible.

Ziyarat of Bibi Fatima Zahra (s.a.) is also recited on every Sunday.

NAMAZ OF ISTIGHAATHA

Bibi Fatima Zahra (s.a.) taught this Namaz to Hazrat Salman.

It is a two *Rakat* Namaz, prayed exactly like Fajr Namaz.

After Salaam recite *Salawaat*, *Bismillaahir-Rahmaanir-Raheem* and *Tasbih* of Fatimah Zahra (s.a.).

| | | | |
|---------------------------|-------------------------|--------------------------------|----------|
| اللَّهُ أَكْبَرُ | ALLAHU AKBAR | Allah is Great. | 34 times |
| الْحَمْدُ لِلَّهِ | AL-H'AMDULI LLAAH | (All) praise be to Allah. | 33 times |
| سُبْحَانَ اللَّهِ | SUBH'AANALLAAH | Glory be to Allah. | 33 times |
| لَا إِلَهَ إِلَّا اللَّهُ | LAA ILAAHA ILLALLAAH | There is no god save Allah. | Once |

1. Then go into Sajdah and recite the following 100 times:

يَا مَوْلَاتِي يَا فَاطِمَةَ أَغْنِنِي

YAA MAWLAATEE YAA FAAT'IMATA AGHITHNEE

O Master! O Fatimah! Come to my help.

2. Rise, go into Sajdah, and putting the right check on the Sajdagah, recite the above Dua 100 times.
3. Rise, go into Sajdah and recite the above Dua 100 times.
4. Rise, go into Sajdah, and putting the left check on the Sajdagah, recite the above Dua 100 times.

5. Rise, go into Sajdah, recite the above Dua 100 times, and in Sajdah beseech Allah to fulfil your legitimate desires.

DUA AL NOOR

It is reported in *Mahjud daa'waat'* by Sayyid bin Taa-oos that Bibi Fatimah Zahra (s.a.) taught the following Dua to Hazrat Salman. The Holy Prophet (s.a.w.w.) had given this dua to his daughter with instructions that whoso recites it daily, in the morning and evening, remains safe from fever.

| | | |
|--|--|---|
| بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ | BISMILLAAHIR- RAHMAANIR- RAHEEM. | In the name of Allah, the Beneficent, the Merciful. |
| بِسْمِ اللَّهِ التَّوْرِ | BISMILLAAHIN NOORI | In the name of Allah, the Light. |
| بِسْمِ اللَّهِ نُورِ التَّوْرِ | BISMILLAAHI NOOR- IN NOORI | In the name of Allah, the Light, the Light. |
| بِسْمِ اللَّهِ نُورٍ عَلَى نُورٍ | BISMILLAAHI NOO- RUN A'LAA NOORIN | In the name of Allah, the Light over light. |
| بِسْمِ اللَّهِ الَّذِي هُوَ مَدَبِيرُ الْأُمُورِ | BISMI LLAHIL LAD'EE HUWA MUDABBIRUL UMOORI | In the name of Allah, who is He who manages all affairs. |
| بِسْمِ اللَّهِ الَّذِي خَلَقَ التَّوْرَ مِنَ التَّوْرِ | BISMI LLAHIL LAD'EE KHALAOAN NOORA MINAN NOORI | In the name of Allah who created light from light. |
| الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ التَّوْرَ مِنَ التَّوْرِ وَ أَنْزَلَ التَّوْرَ عَلَى الصُّورِ فِي كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنشُورٍ بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيِّ حَبُورٍ | ALHAMDU LILLAAHIL LAD'EE KHALAQAN NOORA MINAN NOORI WA ANAZALAN NOORA A'LAT' T'OORI FEE KITAABIN MAST'OORIN FEE RAQQIN MAN- SHOORIN BIQADARIN MAQDOORIN A'LAA NABIYYIN MAH'BOORIN | Praise be to Allah who created light from light, and sent down Light on the mountain, in the inscribed book, in the parchment unrolled, by a measure, well-determined, on the Prophet, the giver of glad tidings, |

الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعِزِّ
مَذْكُورٌ وَبِالْفَخْرِ مَشْهُورٌ
وَعَلَى السَّرَّاءِ وَالصَّرَّاءِ
مَشْكُورٌ

ALHAMDU LILLAA-
HIL LAD'EE HUWAL
BIL-I'ZZI MAD'KOO-
RUN WA BIL-FAKHRI
MASHHOORUN WA
A'LAS SARRAAA—I
WAZ"Z"ARRAAA—I
MASHKOORUN

(All) praise is for Allah (alone), It is He Who is remembered with the highest of the high attributes, Who is known to be the most Glorious. In joy and happiness, in sorrow and distress, He (alone) is thankfully praised.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَآلِهِ الطَّاهِرِينَ

WA S'ALLALLAAHU
A'LAA SAYYIDINAA
MUHAMMADIN
WA AALIHT' T'AA-
HIREEN

Blessings of Allah be on our master, Muhammad, and on his pure children.

In ordinary sense of reflection light is an effect.

The Light of Allah is the “uncaused ever-foremost originating cause.”

God is Light in the Injil, and also in other Heavenly scriptures.

The light that comes from the Light and revealed to Moosa (a.s.) is the light of the Holy Prophet and his Ahlul Bayt.

The light which is carefully preserved in the Book is the “Knowledge”, known to Allah, the Holy Prophet (s.a.w.w.) and his Ahlul Bayt.

The light which has been made known to mankind through the Holy Prophet is the Holy Quran.

This Dua is the essential minimum condensed summary of the “Faith”, Islam.

The conclusion that her wisdom is equal, in style and substance, to her father and husband, bears out full justification through her spoken words, very few of which are known to us from the books of history, but those who were blessed to have moved in her company had reflected the quality of her impact on their lives, in deeds and in words.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUHAMMADIN'W WA AALI MUHAMMAD

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